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[From a Correspondent in America.]

UNITARIAN FUND REPORT. I wish that a more splendid series of Unitarian successes could have employed the able pen of this Reporter. But never let the want of such a circumstance discourage us. We are not to look for the main triumph of our cause in the detail of local conversions; although the zealous prosecution of them at proper times and places ought not to be abandoned; especially, since past events furnish the most decisive encouragement and justification to persevere. But it is the peculiar glory of Unitarianism to be involved in the general march, the increasing illumination of the age. The two names which, for more than a century, have stood at the head of natural and intellectual philosophy, to say nothing of Priestley and others of later date, are ours, and thus furnish a fair characteristic symptom of our natural destination. An exact and philosophical annual survey of the progress of our cause would be a very different thing from the document before us, which, however, is undoubtedly faithful and full, with respect to its explicit purposes. Wherever the reign of prejudice, in any of its forms, declines; wherever once angry and opposing sects unite, even though it be for the express purpose of crushing Unitarianism; wherever candid Trinitarians are found, (and they are every day to be found,) who acknowledge that particular texts, such, for instance, as *I and my Father are one*, must be abandoned by the honest and consistent of their own party, as any proof of the Trinity; wherever Eclectic or Quarterly Reviewers are seen battering the authority of interpolated portions of Scripture, and orthodox Lords in Parliament are heard vying with each other to overwhelm us with the most liberal praise; wherever the success of the cause, in one country, suggests the well-founded expectation that a corresponding sympathy and re-action may sooner or later take place in others;—in all these and si-

milar cases, every addition made to the general stock of liberality and acknowledged truth, is but the increase of so much gravitation at the distant end of a lever, which, however slowly, is irresistibly effecting the elevation of Unitarianism.

Should such an amalgamation of the several leading societies in the connexion take place, as is proposed at the end of this instrument, would it not, in general, be well for the Annual Report of the new consolidated body to glance at something like a sketch of the foregoing topics, and thus mark the indirect, as well as direct, triumphs or defeats of the cause? Such surveys would impart a peculiar excitement, dignity, scope and energy to every local effort. On the one hand, they would teach us to look at something above mere paltry proselytism as an object of exertion; and, on the other, they would inspire us with new confidence and calmness in avowing our religious belief, and would justify us in any degree of steady, consistent zeal in its propagation.

Dr. J. Pye Smith on the Geneva Controversy. Violently as this writer has espoused the side of the Geneva Calvinists, I do not fear that he will establish any other conclusions than I have already admitted in my former remarks on M. Chenevière's Defence. Mr. Smith is determined to make no allowance for the long-existing constitution of things at Geneva, the very worst parts of which, be it remembered, and those against which the modern Calvinists most bitterly complain, were planted and bequeathed by the jealous intolerance of their ancient predecessors. They have principally to thank Calvin himself for the wrongs they profess to endure. It is amusing to see Mr. Smith compare M. Chenevière to St. Dominic or Gregory VII. To say nothing of the revolting absurdity and exaggeration of the comparison, might not the very city itself where the Professor resides have afforded, in one of its former

inhabitants, an apt example of arrogance and persecution?

The charge which this writer levels against the Genevese clergy, *of hiding their religious sentiments*, is the stale one which has so long been made against Unitarians in general, but with no more justice or fairness than it can be urged upon Trinitarians and Calvinists. Because we do not press what we do not believe, or rather, because we press *only* what we believe, we are charged with concealment and evasion. On this principle, every orthodox sermon, which waves the subject of the real presence and other Catholic absurdities, is dishonest and evasive. If, in order to satisfy our revilers, we adopt the very expressions of Scripture, and other phrases, which they insist upon putting into our mouths, then the complaint is, that we affix to the words *a different sense* from theirs. As if our sense is not as rational, authentic and conscientious as theirs, and as if all men can be expected to agree in the precise meaning of difficult ancient Jewish phraseology. What Mr. Smith stigmatizes as *hiding religious sentiments*, might, with more candour and freedom from sectarian influence, be truly denominated, *an attempt at union and charitable comprehension*. The very instance which he gives, (though mistakenly by way of reproach,) on the other side of the leaf, is a laudable instance of it. He has there shewn that Arians, and Socinians, and English Unitarians, and Antisupernaturalists, when they have no longer a hope of convincing each other, and see nothing but danger and discord from protracting to an interminable extent their metaphysical disputes, can, for the sake of broad practical, wholesome results, and the enjoyment of moral and religious harmony, unite in one general phrase, and confess, though without interpreting, or pretending to interpret, the proposition in one uniform light, that "Jesus was a Divine Being." Mr. Smith complains that this sentence is "capable of a variety of interpretations." And what sentence is not? What *creed* has not been variously interpreted? Take his own favourite dogma, which he calls the leading doctrine of the Reformation and of Scripture—"Salvation and holiness by grace through

faith in a Divine Redeemer." Does not Mr. Smith know that Unitarian Christians believe every word and letter of it as much as he does? Never was a more slippery, fluctuating, unsettled, proposition uttered than this which the writer sets up as a standard. Does Mr. S. himself suppose that he and his contemporary brethren understand and maintain it in exactly the same point of view, with the same emphasis, and in the same relations, that Luther and *his* contemporaries did? One would think that our Replier had put forth all his skill and strength to select a sentence which should adroitly cover over the numerous varieties of opinions among the orthodox. Who can tell what the old Genevese really believed from such a vague representation?

Let me attempt to convince Mr. Smith of a piece of unfairness, which, in common with modern Calvinists, he suffers himself to commit, in consequence of not making a due discrimination with respect to certain facts and terms. The most glorious period in human history is perhaps the Reformation. Whatever formed an efficient portion of it, ought undoubtedly to share in its glory. Calvinists, by perseveringly denominating certain articles of their belief doctrines of the Reformation, have succeeded in investing such articles with a factitious splendour, borrowed from that event, but which certainly belongs not to them. The peculiar notions entertained by many of the Reformers respecting the Trinity, Justification, Faith, and other abstract religious subjects, did not move forward the Reformation one step. Probably the actors in that event believed, to a man, in witches, and most of them in astrology and the Ptolemaic system. Would it be correct, therefore, to call these last, the doctrines of the Reformation? The mere circumstance that they held a set of private opinions apart from their character as Reformers, is of no sort of consequence. The point is, Was the Reformation set on foot, or carried on, or completed, for the sake of particularly establishing what Calvinists would now call *its doctrines*? Was not the establishment of those doctrines rather an accidental and subordinate result? And was not the main object of that great struggle to

convince the world of such principles as these—that the Pope is not infallible, that the sale of indulgencies was an abomination in the eye of God, that the Scriptures are a sufficient rule of faith, and the like? I must not pursue this track of speculation any further at present, though I am persuaded of its legitimacy and truth, and I am willing to entrust its continued prosecution to the calmly-exercised candour and sagacity of Mr. Smith.

In regard to the particular proposition before quoted, respecting Salvation by Grace, &c., I will allow that, in one sense, it was a doctrine of the Reformation. It overthrew the Popish doctrines of superegregatory merits, and what the Romish Church technically and corruptly denominated "good works." But it would have achieved the same conquest, had Luther's private interpretation of it been purely Arminian or Unitarian.* It was the *scriptural authority* of his proposition, coupled with its being a *verbal denial* of Popish opinions, and not its peculiar *metaphysical bearing in Luther's mind*, which won his victories. An inattention to these essential distinctions has made Calvinists so very proud of what is not their own, and caused even liberal Christians to refrain from asserting their superior share in the general principles, maxims, and true glory of the Reformation.

Mr. Smith is a better Calvinist than philosopher. He pretends to trace up to a defection from orthodoxy all the vice and irreligion which may exist in individual instances at Geneva. Was it not a currier, who, in his great simplicity, proposed to fortify a bombarded town with leather? There will be no more wicked cakes and ale if Calvinism can be any where a state-religion. Cannot Mr. S. account for the spread of immorality in Geneva, by the peculiarly unsettled state of manners and things throughout the whole continent during the last century, and the very exposed local situa-

tion in which that city was placed? Has not the place been, as it were, the hotel, the caravansary of Europe? Who knows, too, how much of this modern degeneracy may be fairly ascribable, not to the decay of Calvinism, but to the former existence and necessary re-action, or, at least, to the remaining dregs of its spirit in the body of the people? And, farther, Mr. Smith's power of *ratio-cination* seems entirely to have failed him on this subject, and he argues in as complete a circle as did ever a Roman Catholic. In paragraph numbered 2, (p. 322,) he accounts for the decay of Calvinism in Geneva, by gratuitously supposing a growing spirit of levity and irreligion; and, then, when he would give a plausible reason for the existence of this very levity and irreligion, he assigns (paragraph, No. 7) the departure from the old theology, which is nothing but the decay of Calvinism back again! In this dizzy kind of reasoning, it is impossible to tell which is cause and which is effect, though it is very certain the writer means that the reputation of his doctrines shall not suffer in any alternative. How very candid, liberal and convincing, too, is the argument, that one cause of the decay of Calvinism was "a strong and subtle prejudice against truth and holiness," and an absence as yet of "genuine piety, or right affections towards the holy and blessed God"! How could Mr. Smith expect that such sorry cant should have any influence with the *Unitarian* readers of the *Repository*?

Mrs. Hughes, in Defence of Peace-Societies, presents some staggering facts for him who doubts the practicability of their plans. The latter part of her *Essay* is rather desultory. I have been long wishing to see executed, by some friend to those societies, a picture of the world under the desired reign of universal peace. What outlet shall be provided for the more turbulent and restless elements of society? Cannot the vast science and strict discipline, which ages have brought to so much perfection in military affairs, be transferred to immense masses of men employed in some great civil good? Why cannot we hear of one hundred thousand heroes led on by skilful and able generals to the achievement of some specific

* "It is indeed certain," says Hume, "that the Reformers were fortunate in their doctrine of justification, and might venture to foretell its success, *in opposition to all the ceremonies, shows, and superstitions of Popery.*" Hist. Eng. chap. xxxiv.

effect, which shall perhaps fertilize a kingdom, or alter the face of a country, or provide for the certain happiness of many future generations? What fair hand shall first have the honour of working a standard in which the olive-branch shall be conspicuous? When shall the world read the first bulletin, announcing the blessed operations of these peaceful campaigns?

Monumental Inscription to Dr. Alexander. Is not this rather too long for the *beau-ideal* of an epitaph? Kirke White has a critical Essay on the subject, which seems judicious and worth consulting. Yet I know how hard it is to repress the affectionate loquacity which dwells on departed excellence.

Letter from Jefferson to Adams. While I allow that nothing can be more classically beautiful and affecting than the correspondence between these old men, yet I must not conceal the fact, that many very experienced politicians on this side the Atlantic, though they admired the amiable, soothing and conciliatory tone exhibited by Mr. Jefferson in this letter, were not a little astonished at the manner in which he qualifies one of the longest, and most bitter political quarrels that have ever distracted our country. Still, Mr. Jefferson's explanation of the peculiar attitude into which circumstances formerly threw himself and Mr. Adams in respect to each other, may be the true one, and precisely that which was wanted. We certainly cannot expect higher authority on the subject. As corroborative testimony on Mr. Adams's part also, I remember a conversation held by him with an old New-Hampshire clergyman, who carried me forty miles, when a boy, to visit the Ex-President in the year 1803 or 1804. At that time political parties were raging in the most furious manner under the nominally opposite banners of Jefferson and Adams. Our host was carrying us round his richly-cultivated farm, and well do I remember the top of a little stony eminence on which he paused for a short time, and pronounced a warm eulogy on the character of Mr. Jefferson. Having never heard the last name mentioned by Mr. Adams's supporters but with execration, and having myself conceived against it a strong prejudice, I cannot describe the

force with which a lesson of liberality was thus taught me from the lips of a recently unsuccessful and disappointed rival.

Irish Episcopal Incomes. Nothing can be more reasonable, practicable and liberal, than the proposition of the correspondent of the Morning Chronicle. There is no feature in the present condition of America more attractive than the annual voluntary payment of an immense sum all over the country for the support of the institutions of religion. The amount contributed for this purpose, is probably double the whole expense of the civil government. During the last year, many more new and costly churches were erected than ever before. The disposition to enlarge the salaries of ministers is more frequently witnessed, than to diminish them. In all our back-settlements, every body, in the shape of a clergyman of any denomination, has his passage free over all ferries; his entertainment is given him wherever he chooses to lodge, and his host, though ever so irreligious a reprobate, informs him, that if he wishes it, the neighbours (i. e. people who live from a half mile to three miles off) shall be called in to hear him preach. I beg that these symptoms of respect and kindness for religion, may be attended to, as a little brightening of the horrible pictures which have been so zealously circulated in England, of our poor Backwoodsmen.

Fraud on the Memory of Collins. Base, indeed. But, without impeaching the integrity of Mr. D'Israeli's intentions in making out for us this *literary curiosity*, I should like to have heard Mr. Cumberland's account of the same transaction.

On the voluntary Nature of Christ's Death. This writer thinks that Christ, being *without sin*, might have escaped death any way. But infants, it seems, cannot escape death, though ever so free from sin. How, too, was Christ's death *purely voluntary*, when the writer acknowledges that "it was appointed by Divine Providence"? I am not certain that those passages of Scripture want illumination, which he says will receive light from his peculiar view of Christ's death.

Dr. John Jones on the Parable of Dives. Notwithstanding the haughty sneers of such works as the *Quarterly*

Review, and the accidental unpopularity of his Unitarian sentiments, Dr. John Jones will be studied and admired more and more through every succeeding year of the present century, at the very least. His Illustrations of the Four Gospels, in its peculiar species of merit, is rivalled only by Paley's *Hortus Paulinæ*. Dr. Graves on the Pentateuch has attempted a similar view with considerable ability and success, but with few of those unexpected and surprising flashes of penetrating ingenuity which distinguish the other two writers. If Dr. Jones is occasionally too refined and imaginative, if some of his conclusions possess not the convincing weight which characterizes nearly all of Paley's, it is to be ascribed to the more airy nature of his track of speculation, while the defect is more than sufficiently balanced and redeemed by the almost inspired light which he throws upon so many passages of Scripture. How happy is he in his comment on Luke xvi. 18, in the communication before us! Nothing prevents us from yielding the assent of full conviction to his sagacious conjectures, here, as well as in many other parts of his writings, but the doubt which *will* force itself into our minds, whether the evangelists reported the speeches and actions of our Saviour in the exact order in which they were delivered and performed, and whether the original materials for the composition of the Gospels into their present state were not more fragmentary and disjointed than our critic is disposed to represent them;—a doubt, however, which his own lucid and ingenious illustrations tend very powerfully to remove.

Lines addressed to the Pope. Mr. Rutt cannot give us too many *morceaux* from his extensive and multifarious reading. Ought not this epigram to have been translated in a more *compact* manner? And will not the following attempt, though inferior in all other qualifications, preserve in this particular the spirit of the original somewhat more than either the French or English versions of Dr. Macauley?

How now, oh Herod, impious foe!
At Christ's approach, why tremble so?
The giver of bright realms divine,
Will scarcely stoop to crowns like thine.

Correspondence between an Unitarian and a Calvinist. Considering the particular point on which this correspondence turns, would it not have been fair to entitle it as existing between an *Universalist* and Calvinist? I cannot see the propriety of demanding or implying that every *Unitarian*, as such, necessarily believes in the doctrine of universal salvation.

How far would one be right in conjecturing that this correspondence is fictitious—a series of letters between some Cicero, and his friend Mark Tully?

Cornish Controversy. Mr. Le Grice has exhibited some specimens of candour, spirit, and talent, in this little communication, which have my ready admiration. But I think he is mistaken in representing it as a *peculiar* “feature of the present times” that Dissenters in heart from the Church of England yield to the temptation which she herself guiltily holds out to partake of her ceremonies. Does not Mr. Le Grice remember the marvellous, the astounding facility with which hundreds and hundreds of the clergy quietly shut their mouths in the beginning of William and Mary's reign, rather than resign “the monopoly of good things”? Have not the ecclesiastical maxims of England at all times, and in the successive triumphs of several different parties, driven numbers to “put a bridle on their consciences and lips”? “Look at the Non-Juror,” he says, “at the beginning of the last century.” To be sure, there were *some* Non-Jurors at that time; but perhaps too few; certainly not enough to characterize it as a very disinterested age in contrast with the present, in which Mr. Le G. himself finds occasion reverently to apostrophize such men as Lindsey, Disney, and Wakefield, and passes a deserved eulogium on their numerous existing followers. Does this gentleman, in the great simplicity of his heart, suppose that *every one* who complied with the oaths in the beginning of the last century was a conscientious churchman, who would have made any sacrifice rather than sign the Solemn League and Covenant under a Presbyterian Government?

Bereus on the proposed American Quaker Creed. I hope this writer

means not to be satirical, when he compares reason to the *solar light*, and revelation to a *lamp* enlightening reason's path.

The change of "him" into "himself," in the 5th article of the Quakers' Creed, seems, at first sight, atrocious. But when we remember for a moment their sincere and undoubting belief in the identity of the Father and the Son, it can scarcely be called the literary or even pious fraud it seems to be.

Plan for relieving Chapel Debt. There is one feature in this plan, which appears to be excellent. It is that of making the amount of the whole debt a kind of sinking fund, to be paid off gradually and annually in easy instalments by the subscribers. There are thousands with small salaries, and other moderate, though sure incomes, to whom it would perhaps be less formidable to subscribe in prospect a guinea annually for ten years, than to pay two guineas at the moment. Why could not the most or all of your chapel-debts in England be paid off by these prospective subscriptions? Either the debt might be funded, if the creditor chose, in such a subscription, or, if the whole sum were required to be immediately paid down, would not capitalists be found in your calculating country, who would advance at once a proper amount of purchase-money, and take the subscriptions at their own risk?

Society for the Relief of Protestant Dissenting Ministers' Widows. An institution so essentially Christian, and so entirely unexceptionable in every point of view, that I cannot but confidently trust, that this Appeal of the Society has succeeded to the utmost of its modest claims, and reasonable, though hesitating wishes. It may partake too much of patriot-egotism, for me to refer so frequently as I do to institutions and things in my own country, when suggested by corresponding objects in England. But having so frequently observed in the pages of the Repository, an interest taken in American religious affairs, I hope to be somewhat sheltered by that circumstance from the charge of obtrusiveness and presumption when I undertake to communicate any little points of ecclesiastical information which happen to be as "familiar to

my ear as household words." There is a pretty exact counterpart to the above-mentioned Society, in the State of Massachusetts. It is confined, however, to members of the Independent denomination, which has always been very predominant in that commonwealth. The funds of the Society are ample and increasing, and the current resources of each year are augmented by a collection taken on the day after the annual election of Governor in Boston, on the occasion of a sermon being preached before the Convention of Congregational Ministers of the State. With regard to this Convention, its objects are not very definite or prominent. It is rather continued for moral and social, than for political or ecclesiastical purposes. Attempts have been made to give it some authority in the churches, and to convert it into an engine of intolerance. But the liberal spirit of the age frowned them down. The Convention is at present composed of nearly equal portions of Unitarian and Calvinist ministers, and a rule has tacitly been adopted, and adhered to with tolerable consistency for a length of time, to choose for the preachers of each succeeding year, an orthodox and a liberal minister alternately. About two hundred members generally assemble, and a most generous dinner is provided for the Convention by some of the graceless Unitarian churches of Boston.

Captain Gifford on Bishop Burgess's Speech. The Bishop of St. David's enjoys his dignity and revenue; but Capt. Gifford has the satisfaction of nobly defending the right side;

"*Victrix causa Diis placuit, sed victa Catoni.*"

Capt. G. might have studied a little more lucid method. In one part of his Essay he says, "I now take up his own opinions and arguments as they bear against himself." After prosecuting this task for a while to the discomfiture of the Bishop, he again says, "And how do the Bishop's arguments react upon himself?" This question is somewhat perplexing, and at least unnecessary, while the writer is in the mid career of turning his opponent's arguments upon him,

as he had promised to do in the first sentence quoted above. It is not from a spirit of hyper-criticism that I make this remark, but from an idea that Capt. G. will yet have many occasions to step forward successfully in defence of the best of causes, and that therefore a little attention to style will render his endeavours more prosperous.

Review. Toller's Sermons. A very admirable piece of criticism. But may I not be surprised, that the Reviewer is so scanty and *recherchant* in his list of favourite sermon-writers?

In another place he objects to Mr. Hall's views respecting the length required for a complete sermon, and the degree to which arguments and topics may be repeated in the same discourse. I rather incline to the sentiments of the biographer on this subject, if properly guarded and modified, nor erected into universal, exceptionless rules. Being a thorough convert to the fine maxim of Mr. Hall's philosophy, respecting the good effect produced by keeping the attention of an audience fixed on a subject for a considerable time, particularly if accompanied by a correspondent train of vivid feeling, I am unwilling to discourage the composition and delivery of long sermons. I should say, preach to your hearers as long as they can well bear it. But to this effect, your own capacities must be studied as well as their habits watched. If the homilies of Chrysostom and the discourses of Sherlock were very short, the sermons of Massilon, Bourdaloue, Bossuet, Saurin, Tillotson, and the harangues of Whitfield were very long. It is absurd to lay down the same Procrustean rule for speakers of various qualifications, to say nothing of the different lengths of time which different subjects require. Shall we allow half an hour to the cold, didactic, abstract treatment of religious topics, which is peculiar to some preachers, and shall we, simply because half an hour is enough for that purpose, confine to the same space of time, the orator, whose lively imagination, copious stores of illustration, animated manner, and flexible, pleasing, appropriate, varied elocution, can command the attention of a mixed audience more closely for an hour than another can for ten minutes?

Surely he who is gifted with the happy faculty of detaining in the house of God his fellow-mortals, without weariness on their part, or a wish to retreat, must be acknowledged, at the very least, to exert an innocent power. And does he not deserve higher praise? Is he not rescuing them, for the time being, from the temptation of idle and injurious pursuits? Is he not giving them a taste for superior enjoyments? Is he not imparting finer habitudes of character and feeling, which are likely to be permanent, as well as beneficial? Wesley, it is true, as our Reviewer urges, recommended short discourses. But *he* might have had some valid reasons for so doing, which will not apply to other denominations. The Methodists principally aim at producing conversions by clamorous, impassioned prayer, and often by prayer, singing, exhortation, shouting, * *supplosio*, laughing and crying, all together. Regular, formal preaching is the most inefficient instrument they make use of; and Wesley was undoubtedly conscious of it. But on our side of the kingdom of heaven the Sermon is the great engine of instruction, impression, and general religious edification.† A correspond-

* At a camp-meeting in our new state of Alabama, this year, a man under conviction, rose from before the altar, where the ministers were praying for him, and rushed through the assembly, exclaiming, Independence, my God! Independence, my God!

† "In proportion as the ceremonies of public worship, its shows, and exterior observances, were retrenched by the Reformers, the people were inclined to contract a stronger attachment to sermons." Hume, Hist. Eng. ch. xxxiv. The Methodists did not, indeed, return to the exterior observances of the Romish church, but they substituted for them other bodily actions and excitements of the senses and imagination, which rendered preaching equally subordinate as formerly. In the following passage, Hume treats the institution of preaching quite scurvily and unjustly, though mingling up some truth in his remarks. A different, and I hope a truer account of it has been given in the text. "It is observable," he says, "that the Church of Rome and that of England being both of them lovers of form and ceremony and order, are more friends to prayer than preaching; while the puritanical sectaries, who find that

ence between the personal character of the preacher and the rules which he inculcates, a knowledge that his own religious experience is perpetually breathing through the discourses which he delivers, these constitute not only an irresistible charm, but an overcoming *power* upon our assemblies and communities, the tendency of which is, to build them up in the beauty of holiness. I do not intend to imply that Wesley placed no value on this kind of means; far from it; but his principal attention was devoted to other more stormy modes of obtaining success. Besides, his followers, we know, preached extemporaneously; most of them were uninstructed men, and unable to treat subjects with that fulness and interest which may be expected of those who spend much time in writing and preparation, for the business of which a long, varied, and extensive education has adapted them. But further, did even Wesley himself constantly enforce the precept in question by his own example? Not if I have heard and read aright. Our Reviewer adduces the example of the Greek orators too against some of Mr. Hall's critical maxims, but without much force of application. The cases are not parallel. Even if it had been a question about modern forensic or civil eloquence, the cases would have been far from parallel. Much less when pulpit eloquence is the theme. The audiences of modern times are not composed of the same materials with those of the ancient. The objects aimed at in addressing them are unlike. The speakers come before them in entirely different capacities. Isocrates would be an author most in point. But his discourses are longer than many of Demosthenes'. A rhapsody of Homer, a Muse of Herodotus, a Book of Thucydides, were probably borne patiently by even the volatile Athenians at one sitting. Also, De-

the latter method of address, being directed to a numerous audience present and visible, is more inflaming and animating, have always regarded it as the chief part of divine service." Ch. lii. Somewhat inconsistent with this doctrine, Hume elsewhere ascribes the excesses and disorder of the Puritans to their habits of abstract devotion. See chap. xlvi.

mosthenes and Æschines have left some orations which must have occupied an hour or more in the delivery. They will, moreover, be found, to indulge in a repetition of arguments and topics to a much greater degree than the Reviewer seems to allow. It is customary with them to rest their cause on one or two main points, which they urge in every variety of form and enforcement, plying away, if I may so say, with the same battering ram, until they effect the desired breach.

The Reviewer appears to me to undervalue the benefits to be derived from the frequent and protracted excitement of religious feelings in a listening audience. The *effect* of good impressions and emotions subsides not with the feelings themselves. The attention has been vivified and fixed by them; the memory has been more indelibly stamped; and virtuous and religious biases of character have been more decidedly favoured.

East-India Unitarian Tracts. The Trinitarian Missionary Cause in East-India may now be fairly said to be written down.

Burns upon Irving. If I thought the British public had not long since become perfectly indifferent about Mr. Irving or his rhapsodies, I would take the liberty in one word to give my candid and humble opinion of him.

Devotional Exercises. Certainly procure me a copy, Mr. Editor. My library is a thoroughfare for a pretty numerous circle, and I have the happiness of knowing that many will read this work before I shall have possessed it a year.

Poetry. Morning. This is very beautiful. It almost sets itself to music. Yes, it falls thus, as I read it, on my fancy's ear:—The first verse, Recitative. The second verse, a duet; two first lines, treble; the next two, tenor; the two last, both voices together. The third verse, a Trio. The fourth and fifth, Grand Chorus of voices with a hundred instruments. The sixth and seventh, Treble Solo. And as the piece now terminates rather abruptly, I would ask the author for one more verse, embodying perhaps a real prayer for the blessings enumerated in the two preceding stanzas to be sung by the chorus of voices

accompanied only by the full organ, and ending with

"Hear us, Thou on whom we call,
Light and life, and Lord of All!"

Napoleon. An obvious trite reflection—but nervously and elegantly versified.

Obituary. Mr. Christie. The volume of Lectures by this gentleman on the Unity of God is one of the most clear and convincing books on the subject that have been published. Some of the strongest minds in America date their conversion to Unitarianism from its first perusal.

Baron Maseres. Was the *edict* of Nantes atrocious, or its *revocation*?

The mystery of the multiplication of negative quantities can only be solved by regarding them as relative, not absolute existences. Nobody on earth can practically and palpably demonstrate that — 2 multiplied by — 2 will amount to + 4, as one can shew by counting two fingers on this hand and two on the other, that 2 multiplied by 2 amounts to 4. All we can say is, that this species of mathematical solecism is a very convenient instrument in algebraical operations, and leads to results which never deceive.

Unitarian Association. Had we zeal and spirit enough in the United States to adopt a grand central organic institution like this, it would not be many years before our belief would be characteristic of the national religion. Is there to be obtained a list of Anti-trinitarian congregations in Great Britain, with the names of the pastors, a statement of members, and other statistical information of the kind? Would not an annual Report or Register to this effect, after the manner of the Methodists, and some other denominations, communicate an interest and impulse to the progress of the cause?

Christian Tract Society. Perhaps the periodical publication of tracts, as far as possible, would best promote the objects of such a society. Suppose it should establish a monthly magazine or weekly newspaper for extensive, gratuitous, or very cheap circulation among the poor. Its contents, though chiefly moral and religious, might be rendered more attractive by a little innocent variety; a

Summary of the News of the Day, Discoveries in Science, Poetry, Extracts, &c. &c. Perhaps some existing publication, after the necessary modifications, could be appropriated to this purpose.

SIR, April 7, 1825.

YOUR publication for September, did not fall in my way till this month. A correspondent in that Number, who signs himself A Calvinist, complains that Mr. Worsley identifies Calvinism with the gross and revolting notions of Antinomianism. Most Calvinists indeed dislike to be classed with Antinomians, which I consider a good sign that they have some regard to common sense; but I confess I could never see any marked distinction between them, except that the latter act up to their principles, while the former do not. Sandeman appears to have decided this point. If both profess the same principles, the rejection of the title of *An Antinomian*, by a Calvinist, is no more a proof that it does not properly belong to him, than a man's disavowal of bigotry will prove that he is not a bigot.

Our first inquiry should be, what it is to be an Antinomian. Perhaps we could not describe his sentiments better in a few words, than by saying he is an Ultra-Calvinist, who interprets Predestination in the most rigid sense. He believes that good works are of no signification in the sight of God, or rather that by themselves they are an abomination to him. Whoever supposes that good works have any effect to procure the favour of God, or whoever endeavours to the end of life to perform them with this view, will be condemned by an Antinomian as a proud contemner of gospel grace, and consequently as a reprobate doomed to perdition. He believes farther that divine grace does every thing or nothing in the works of conversion and justification, that the elect can by no act forfeit their salvation, that the gospel dispensation has superseded the moral law, and that his evil works have not the character of sin. Yet in candour we should allow that his object in this last sentiment is, to be consistent with his principles, and not to justify wickedness. As he obtained saving faith, according to his view of it, while he

remained in his sins, he thinks they can be no bar at any time to his election. When this reasoning subjects him to the charge of undermining morals, he parries it, by saying that God does not allow his elect to be guilty of such wicked actions as may require repentance, and therefore that confession of sin and repentance imply an ignorance of the gospel.

The question here is, not how far this zealot is mistaken in his opinions, but how far a Calvinist is identified with him. To enumerate all the degrees and shades of Calvinism would be endless; I shall therefore confine my observations to the doctrines held by the great majority of those who profess it.

In the definition of an Antinomian, it is only in the two last particulars that Calvinists can say they are distinguished from him; for they deny as firmly as any Antinomian that works have any effect whatever to procure the favour of God. Justification, they say, is to be attributed exclusively to a cause which is totally out of the power of any mortal; and this cause is the decree of God, before the creation of man, by which he willed that the merits of Christ's atonement should be applied to a certain number out of mankind, without any foresight of their faith or works. At the same time he decreed, as they hold, that power should be given to these elect, to accept Christ at the proper time; and this miraculous power, which is what they call justifying faith, they can no more secure for themselves by any act of mind or body, which originates in their own free-will, than they could give themselves a new sense. But Calvinists say, that though good works have no effect to procure justification, yet they will not be wanting in those who truly accept Christ. This is the identical language of the Antinomian, and no distinction appears between them on this ground. Nothing alarms both one and the other so much as an apprehension that they attribute any efficacy to their works, and this feeling and dread they flatter themselves is humility. But what good is there in humility without charity, or can it exist? To renounce works, and to vilify their nature and character, cannot entitle them to the praise of humility, while their

professions of abasement are united, in their estimation, with no less a distinction than a supernatural power to accept Christ, with a direct revelation that they are the elect and favourites of God; while they believe at the same time, that all from whom this revelation is withheld, and who never obtain it, are reprobates. In describing and judging a reprobate they entirely agree, and in these respects, their humility and charity are equally conspicuous.

Nor is there any material difference between them in their assurance, that they can by no act forfeit the Divine favour. This assurance follows necessarily from their theory respecting the decrees of God; but a little common sense obtrudes, in spite of theory, and renders Calvinists occasionally weak in faith. Antinomians have greater confidence.

We come now to the consideration of the two particulars, on account of which Calvinists will not submit to be called Antinomians. One of these has been already disposed of, where I gave the explanation of the opinion, that the evil works of some men have not the character of sin. Few Calvinists of the present day will say that God does not behold sin in the elect, but none of them will object to say that he will not finally punish it; and this opinion is the same in effect with the explanation of the Antinomian.

It remains now to be considered whether Calvinists so far resemble Antinomians in their doctrines, as to supersede the moral law. Probably neither party will admit expressly that they do this, but their denial is not sufficient to decide the question. Do they not both maintain that our nature derived from Adam is not merely very imperfect and prone to sin, but that it is sinful altogether, without one redeeming grace; or, more properly, that it is sin itself in the abstract? To such a degree do they carry this sentiment, that they say the best work of the best man, viewed without the atonement of Christ, deserves hell. Yet when a monster of sin supposes he has power given him to accept Christ, notwithstanding a sense of his sins continued to that moment, and notwithstanding that he still continues to insist on his vileness, he takes possession without hesitation or difficulty.

of the infinite righteousness of Christ, and of the infinite merits of his atonement. Fraught with these, he stands boldly before the infinite wrath of God, and challenges justification from his justice, regardless of his mercy.

These opinions appear to me to have a direct tendency to supersede the moral law. But a man may not think it fair to be charged with opinions which he denies, though they may be inferred from his principles. Both Antinomians and Calvinists may deny that they supersede the moral law; and it may be judicious to take them at their word. Yet they hold two other doctrines of the same tendency, which try our candour to the utmost. These are, the doctrine of unconditional election, and the appalling doctrine of unconditional reprobation. I call the last appalling, not because the mention of it can alarm any rational man, but on account of its atrocity, and because it is most distressing to think that zealous and learned Protestant Christians in the nineteenth century, who lay claim to the only true profession of the gospel, should fail so deplorably in charity and common sense as to entertain it, and should represent in so hideous a light the pure and benign religion of Jesus Christ. If they will adhere to their principles, they must maintain that the Deity is a malignant Being; and, in fact, they do say, that God, to the praise of his glorious justice, indulges his infinite wrath against the great body of mankind, and that he would do the same toward all men without exception, if an infinite person, as much God as himself, had not plucked the elect from him as brands out of the fire. Mercy is altogether excluded from his attributes, according to their views of the gospel. Does it not plainly appear to be of very serious importance to them, that they analyze and review their doctrines; and that they reflect, not merely that the Scriptures do not teach, but that no revelation from God can possibly teach, that he doomed the greater part or any part of mankind to endless torments, without affording them a possibility of escape? If they should prove that a doctrine so dishonourable to God is taught in the Scriptures, who will believe the Scriptures? What a head and what a heart must that

person have who can pertinaciously maintain this doctrine! To such a person I would say, without scruple, "Verily, the publicans and the harlots go into the kingdom of God before you."

S.

Mr. Bakewell's Remarks on the Republication of Dr. J. P. Smith's Letters respecting Geneva.

SIR, June 4, 1825.

WHEN I concluded my fourth letter to Dr. J. Pye Smith, I trusted that the controversy respecting the present state of morals in Geneva was at rest; Dr. S. has, however, thought proper to republish his accusations of the Genevese in a pamphlet, to give a wider circulation to the charges which he has brought against the pastors and people of that city. I have been prevented by a long illness from taking an earlier notice of this pamphlet. Before I examined it, I fully expected to find those passages were omitted, which contained the gross abuse of the Genevese people and of M. Chenevière, but with the exception of the epithet "dumb," all the abuse and calumny remain undiminished without apology, and without acknowledgment of their falsehood.*

It will be in the recollection of your readers, that I repeatedly and earnestly pressed Dr. S. to bring proofs of the "gross immorality, profaneness, and open flagitiousness" with which he had charged the Genevese, and to name any large Calvinistic city where the morals were as pure as in Geneva. Your readers will also recollect that Dr. S. utterly failed to substantiate his charges, and avoided it by intimating that the morality of the Genevese was not Christian morality, and that there was no corresponding increase of true Christians among them. Dr. Smith will not insult the understanding of your readers by citing the alleged instances of the profane expressions of a few soldiers or women and children riotously assembled, even were they true. I say he will not insult them by citing these instances

* The pamphlet Dr. S. has entitled, "A Vindication of those Citizens of Geneva and other Persons who have been instrumental in reviving Scriptural Religion in that City," &c.

as serious proofs of the depraved state of morals of the members of the Genevese Church; they are no more proofs of it than the drunken ribaldry of a few soldiers in an ale-house at Homerton, would be proof of the general depravity of Dr. Smith's congregation. With respect to the republication of Dr. Smith's calumnies, I will ask him, what he would think of the conduct of a minister who should charge a person with gross immorality and open flagitiousness, because he had left his congregation, and when this minister was repeatedly and earnestly called upon to prove that the person accused was in any respect more immoral than himself or the members of his congregation, he not only declined offering his proofs, but republished his charges in another form to spread the calumny wider? Would not such a minister be deemed by him guilty of heinous immorality? Nor do I think the immorality less heinous, because it is directed against a whole people in a distant country. Dr. Smith asserts, that "the morality of Calvinistic writers is the most serious and *high-toned* of all religious authors;" but if his own attempt to rob the Genevese of their fair fame and character, be an example of this high-toned Calvinistic morality, I care not how high or how loud its tone may be; it is no better than that of "sounding brass or the tinkling cymbal," for it is without charity and without veracity. Dr. Smith has now preferred a bill of indictment against the Genevese and their pastors before the tribunal of the public at large, and he is bound, if he have any regard for his own character, either to substantiate his charges or to acknowledge their falsity. The republication of these calumnies could not be necessary to vindicate the party he styles "the revivers of scriptural religion in Geneva." Nor will the inhabitants at large of that city be converted to Calvinism by accusations of gross immorality and open profaneness, which they must know and feel to be untrue. Men are not, and will not be converted to any mode of faith by loading them with unmerited abuse; of this Dr. J. P. Smith must be fully aware, and therefore I am confirmed in my former opinion, that it is not against the Genevese but the English Unitarian

rians, that the attack is directed. There appears to be a systematic plan of warfare arranged by Dr. S. and some of his friends, to vilify the moral character of Unitarians, by the boldest and most unfounded calumnies. In the Eclectic Review of this month, June, art. Fuller's Works, those who embrace Unitarianism are described as exhibiting in their conduct proofs of a lamentable declension in piety and morality: "The Unitarian doctrines are most readily taken up by the defiled and unbelievers, to whom nothing is pure; even their mind and consciences are defiled"!

Allow me to tell this writer and Dr. J. P. Smith, (if they be not the same,) that the person who abandons the cruel doctrines of Calvin and adopts more just opinions of the Divine Government, will part with that gloom and despondency which characterize many of the sect he has left; he will part with all pharisaical leaven and grimace; he will banish from his style in speaking and writing the *O's!* and the *Yea's!* which pass with the ignorant for unction;* he will assume a more cheerful aspect and a more natural and manly character; but I deny that from these indications any human being has a right to say, that such a man is less religious than formerly. The spirit of true religion, if I have read aright the discourses of Christ, consists not in modes of faith and outward observances and austerities, but in preserving an habitual sense of our dependence on Divine Power, and an habitual desire to confirm our conduct to the Divine Will, and the first practical lesson which true religion teaches, is to "love our neighbours as ourselves;" and he who is under the influence of this religion, will not endeavour to rob his neighbours of their fair character, by publishing and republishing unfounded calumnies against them, which he is utterly unable to prove.

Dr. Smith has intimated that the morality of the Genevese is not Christian morality, but this also I defy him to prove. It is true that my friend, a member of the Church of England, who had resided several years in Ge-

* See a specimen of this style quoted by Dr. Smith, Vol. XIX. pp. 677, 678, of the *Monthly Repository*.

neva, after asserting that *it was unquestionably the most moral city in Europe*, added, "I do not attribute this *so much* to their religion, as to their domestic education, and the circumstance of every one being known to his fellow-citizens;" but I deny to that gentleman and to Dr. Smith who has quoted him the right of judging the *motives* of the members of a different church, if their conduct be correct. "By their works ye shall know them," said Christ, and this is the only test that a Christian can allow. Be it well remembered, however, that the question at issue with Dr. Smith is, not whether the morality of the Genevese is Christian morality, but whether they are or are not, when compared with other nations or Calvinistic societies, "grossly immoral and openly flagitious," and it is these charges that I have repeatedly called upon Dr. Smith to prove. With respect to another assertion he has made, "that there is no proportionate increase of true Christians in Geneva," as I do not, like Dr. Smith, assume the right of searching the hearts of others, I can only say that, judging from their works, I believe there to be a much greater number of true Christians in the present Genevese Church, than there were in the golden age of its orthodoxy, when, according to Burnet and other writers, religious pretensions, hypocrisy, insincerity, cheating and secret lewdness, were often associated together.

Before I take my final leave of Dr. Smith, allow me further to notice his conduct to M. Chenevière. Dr. S. gravely and coolly declares, "I have done him no injury, *I have offered him no insult*, unless it be an insult to bring evidence of the numerous and wide departures from truth, which appear throughout his Summary." I deny that Dr. S. has brought evidence of this; and even had M. Chenevière been greatly mistaken in many instances, was no allowance to be made for the different views under which men very differently educated may see the same thing?

"*I have offered M. Chenevière no insult*," says Dr. Smith. What! is it no insult to tell a respectable minister of the gospel, that he is guilty "of deliberate fraud and falsehood," that

"his heart is hardened beyond even a very high degree of moral callousness," that "falsehood is its food, and the most outrageous calumnies a congenial delight"? Is it no insult to publish and republish such calumnies against him? Is calling a Christian minister a liar, a thief, a callous-hearted devourer of falsehood and calumny, no insult? Yet Dr. J. P. Smith flatly denies, in the face of his own words, that he has offered M. Chenevière any insult; he calls this gross abuse only "bringing evidence against him;" it is, indeed, such kind of evidence, as the Reverend writer and his party are too much in the habit of bringing against Unitarians. This gross abuse Dr. S. may call "*evidence*," and I admit that it is evidence, and fearful evidence too, of the temper and spirit of the writer who deals it forth.

"*I have offered him no insult*." I wonder that the Reverend writer did not blush to his very fingers' ends when he had written this sentence, and immediately dash his pen through it. Let me ask Dr. Smith, whether he would think it no insult to be accused "of deliberate fraud and falsehood, of moral callous heartedness, and with feeding greedily on outrageous calumnies and falsehood"? What would he say of the veracity of that man, who, after having loaded him with such gross abuse, should coolly say, "*I have offered Dr. J. P. Smith no insult*"? But I leave Dr. Smith to reconcile his flat denial of having offered any insult to M. Chenevière, with his own conscience and the public. Those persons who have not visited Geneva, may hence learn to appreciate the value of his evidence, when it is directed against persons of a different faith from his own. The spirit and temper of Dr. J. P. Smith may recall to some of your readers the memory of Archdeacon John Philpot, who was himself imprisoned for heresy in the reign of Queen Mary; but even in prison he evinced as much persecuting zeal as the Catholic party; the axe and the faggot were not in his power to use, he therefore was compelled to confine his attacks to words and personal insult.

When Archdeacon John Philpot published his defence for spitting on an Arian, he did not pretend that he

had offered him no insult, but said he was commanded by Christian charity to do it.

" Cannot you, Christian bretherne and sisterne, bear with me, who, for the just zeal of the glory of my God and Christ, being blasphemed by an arrogant, ignorant, obstinately-blind-ed Arian—if I did spit on him? If my fact seem to them that judge not all things according to the spirit of God, uncharitable, yet let them know that GOD, WHO IS CHARITY, ALLOW-ETH THE SAME. Speak ye that have tongues to praise and confess God against these Arians; suffer them not to pass unpointed at, refrayne not to spit at such inordinate swyne, as are not ashamed to tread under their feet the precious Godhod of our Saviour Jesus Christ." *Philpot's Apology.*

The conduct of Archdeacon John Philpot and Dr. John Pye Smith may be fairly compared together, in their treatment of those they are pleased to esteem heretics: we are obliged, however, to grant, (considering the different manners of the times,) that the outrage of the Archdeacon was less gross than that of Dr. Smith, for it did not affect the moral character of his opponent. The Apology of the Archdeacon was also more manly, for he did not deny that he had insulted his antagonist after he had spit upon him.

Dr. Smith has, in a subsequent letter, expressed his contrition for the language he has used; (see his letter, dated Dec. 16;) but the manner in which he has done so, is more remarkable for its ingenuity than its sincerity, for in the course of the few lines in which he expresses his sorrow, he has contrived to repeat his offence twice: " My language appears to me not too strong for the JUSTICE of the case I expressed those feelings which extreme misrepresentation could scarcely fail to excite, but I wish I had repressed them, *not because I consider them not merited*, but because they are harsh and irritating, and I fear they violate the precept to instruct with meekness those who oppose themselves to the truth."

The Doctor here seems to feel little regard for the character of M. Chenevière, but is greatly concerned lest his own character for Christian meekness

should suffer. He reminds me of what the French Republicans said of Lord Malmsbury, when he was sent to Paris to negotiate—" he was so skilled in the wily arts of diplomacy, that he could laugh with one side of his face, and cry with the other at the same time." Thus Dr. Smith presents to M. Chenevière on one side the appearance of meekness and conciliation, while with the other he is preparing to give a deadly stab to his reputation. From such Christian meekness as this, and from such Christian charity as that of Archdeacon Philpot, most fervently do I pray, Good Lord, deliver us!

ROBERT BAKEWELL.

June 13, 1825.

P. S. Since I sent the letter of June 4th to the Monthly Repository, I have been informed by the Rev. George Rooke, Vicar of Yardley Hastings, Northamptonshire, and late Chaplain to the English Church in Geneva, that he has recently been shewn my first letter in the Monthly Repository containing the conversation between himself and M. Malan, of Geneva, in which the latter gentleman declared, that " he was quite certain of his own salvation, and he believed every true Christian ought to have this assurance." Mr. Rooke says that I have given a very correct account of the conversation, and that the dialogue is a close translation of what was said by both parties in the French language. I think it proper to state this, as Dr. S. has chosen to express some doubts respecting the correctness of my report of that conversation. Allow me to add, that Mr. Rooke resided the greater part of seven years in Geneva, and saw much of the state of society in that city. From his situation as chaplain, he was intimately acquainted with almost all the respectable English families residing in Geneva, and hence he had also an opportunity of knowing their sentiments of the Genevese people. He was on friendly terms both with M. Malan and the pastors of the Genevese Church. No Englishman has had such ample means of ascertaining correctly the present state of morals in Geneva, and it may be satisfactory to many of your readers to

learn, that this gentleman is decidedly of opinion that the charges of immorality, profaneness, and open flagitiousness, which have been brought against the Genevese, are illiberal and unjust, and in direct opposition to the truth. Let me then advise those who circulate these charges, to remember and obey the commandment, "Thou shalt not bear false witness against thy neighbour."

ROBERT BAKEWELL.

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May 21, 1825.

SIR,
YOUR readers are indebted to you for the very ingenious and entertaining paper on the Mosaic Mission, (pp. 194—204,) translated from the German of Schiller. In the character of Editor, you are not supposed to be accountable for the opinions of your correspondents, nor have you thought it necessary to caution your readers against the belief that the sentiments which have been offered to our minds, under the signature of J. P. S., were those which you hold; why, then, should you fear lest we believe you heretic enough to think, as the learned Schiller thinks on the Divine Legation of Moses, and under that painful apprehension assure us that you "give the paper as a literary curiosity, not at all pledging yourself to its doctrine"? I will not say what some of your suspicious readers may remark upon this gratuitous notice. However, I am delighted to think that, under the fearful pretext of your entertaining such heretical notions, you did not withhold from us this excellent piece altogether.

But where were the evil although a Christian indulged thoughts running parallel in some measure with those of Schiller? Are we obliged to take up all the orthodox opinions of the Old Testament, while we hold ourselves at liberty to reject those of the New? It is well known what the most intelligent part of the Jewish nation have long thought of Moses. They do not say he was an impostor. They regard him as a great man, and not having yet met with one more wise than he, they follow the religion to which he gave birth, and prefer it to all others; and, all things considered, we respect their motive and admire their integrity. They will not give

up the pure worship of one God, to follow either Pagan or Christian idolatry.

I hope, Sir, you have more of the intelligent writer's remarks to give us on the same history; I hope you will proceed with them, and let us know by what means this admirable general led his army dry-shod over the red sea. We shall, perhaps, learn that, when he paid his visit to the Arabian shepherd, whose daughter he married, he first became acquainted with the tides of the ocean, and approaching the arm of that sea at a favourable moment, took advantage of the outset of the water and drew the Egyptian Monarch after him, just when the tide was returning in its strength. An event, Sir, for which even Britons are not always prepared; for we are informed that King John, in the contest with his Barons, conveying his artillery and baggage and treasures from Lynn into Cambridgeshire, was so inexperienced in the tides of his own coast that he lost them all in the Wash between that county and Lincolnshire, and narrowly escaped with his life, in consequence of the unlooked-for return of the waters upon him. Of the character and power of tides the Egyptian King must have been ignorant.

From this same interesting quarter we may, perhaps, learn, that the thunders and lightnings of Mount Sinai, might well frighten the Hebrews, who had passed their days in a land where rain and storms were unknown, although they could not move the soul of their general, enlightened as it had been, both by the learning of the college of Heliopolis and an intercourse with that country of many years' residence. Above all, I look with some anxiety to the same quarter for information on the great question of the language which was employed by the Hebrew legislator, and in what kind of marks the ten commandments were written, whether in hieroglyphics or in alphabetical characters. The barbarous people just escaped from an abject slavery were probably acquainted with no written language; that which their leader made use of would be what he had learned of the priests of Egypt. Was the song of Moses, so faithfully reported, committed to writing or rehearsed by the Hebrew bards,

and handed down from one to another of the inspired family? The origin of written language is one of the most curious investigations that can occupy an intelligent mind; much of the history of man is connected with it; it embraces many considerations. This is a subject hitherto involved in obscurity.

There are a few other curious particulars in the history of the Jews, which it would highly gratify us to have explained. The grand mystery of the pillar of smoke and of fire, which was their guide by day and by night, is indeed revealed to us in the wars of Alexander, who employed the same tokens to conduct his immense army when on its march to overturn the shattered kingdom of Assyria. But we cannot from the same source discover in what manner the walls of Jericho were thrown down: which curious fact might, perhaps, be explained, did we know in what manner those walls were built. We are acquainted with no ancient mode of fortification, but that of broad mounds of earth supported on the outside by a wall of stone or brick. But, after all, the expression of "*the walls falling down at the sound of the rams' horns*," may be a figure of speech to signify the ease with which the Hebrews made themselves masters of that city. Much must be attributed to the style in which a writer of ancient history delivers his information; we require a clue to his language to remove difficulties, which without it are insuperable.

A Roman author informs us, *Apud Herodotum, patrem historiæ, sunt innumerabiles fabulæ: many of which might no longer be fables if we could make a proper allowance for the manner of expression to which he has attached himself.* *Thus saith the Lord*, of Moses, is a mere fable when it is applied to the shape of the ark, and the trimming of the tabernacle-curtains; but it is not so, when we regard it as an idiom of office, a form of speech chosen to head the new law—somewhat like, *And be it enacted, &c.* Go on, Sir, to enlighten our minds upon these knotty points.

Your candour and impartiality are in every one's mouth, nor need you fear the censure of even the most or-

thodox, after having in so long a succession of pages given us line upon line and precept upon precept, to convince us that the Church of Geneva is still Calvinistic.

W.

SIR

Chichester,
June 7, 1825.

AT the last meeting of the Unitarian Fund, Unitarianism assumed a new character, and exhibited an imposing spectacle. According to some of the most eloquent among us, it is no longer to creep about our villages, fearful of being stifled by the breath of slander, or by being frightened, if not to death, at least into silence by the frowns of bigotry; but it is to go forth, to the dismay of error in Calcutta, and to work wonders in the British Indian dominions. No one can rejoice at these prospects more than I do, though, I acknowledge, I have some doubt, whether the time is as yet come for the experiment. Those who know me, will give me credit for having been, with the humble talent God has given me, a decided and fearless champion of this cause for years, and hence I feel the doubt I have expressed to be quite compatible with the most ardent wishes, that all the sanguine expectations of those who hope for much good from Mr. Adam's exertions, may be realized. His letter, in answer to the American queries, does him honour; it shews his candour and integrity; for I think it is most manifest that he cannot have overcharged the picture, by a too favourable representation of the case, for the converts to our faith appear to be persons of but little influence. Not that they are a whit the worse, in point of moral respectability, on this account, but this circumstance makes the prosecution of our cause there the more hazardous; nor do I quite understand what security we have, that our Missionaries may not be sent out of the country quite as unceremoniously as have been Mr. Buckingham and others. I mean not, Sir, that Unitarianism is to be made the instrument of slyly introducing political subjects, but I know that Christianity is, when displayed in purity, eminently favourable to *freedom*. I think I remember Mr. Cooper saying

once to me, that from this very circumstance, he conceived it could not exist in our West-Indian colonies, with the present political regulations there; and I have, upon the same ground, some doubt whether it can exist to any extent in India; for though there is not African slavery, there are castes, and the shrewd author of the "Spirit of Despotism" attributes to the atmosphere of India, much of the proud, despotic principle to be met with among us. Is, then, the country of Nabobs more fit for the introduction of pure Christianity, than that of the Planter? I ask this merely for information, which may be useful to others, perhaps, as well as myself, and which my worthy friend the Secretary for *Unitarian* foreign affairs, will, perhaps, readily afford through the medium of your pages. I cannot help saying, that I think it somewhat premature to attempt great things in India, while many spots nearer home require assistance. Much good has been done at Portsmouth by the Southern Unitarian Fund, and could it have extended its labours either westward, or as far as Arundel eastward, I think more good would have been done. It has not been in the power of the ministers connected with it to do more than they have, on account of their official and stated duties, and though I have mentioned this to the Unitarian Fund, at the request of several persons hereabouts, no assistance of the kind we wanted has been afforded. I mention this, not as a matter of blame, but only as a proof to me, that more missionary exertions than have as yet been made might be made in our own country with effect. There are also throughout the country many small congregations to whom pecuniary grants to enable them to support a minister more comfortably and more respectfully than they now do, would be highly acceptable. With these impressions on my mind, I am not quite certain that we ought to give the "children's crumbs" to others. Sincerely do I hope, however, that in consequence of a liberality not yet shewn by the Unitarian body, (for I consider its members hitherto to have had much more zeal than charity, and to have been more talkers than doers,) our home Secretary, and our foreign Se-

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cretary will have their hands fully employed, and the most gratifying success will attend their labours.

From one of them I should be glad to know, whether "*Representatives of Congregations*" (according to the rule of the Association, 22) may attend the meeting of the *General Committee* on the *Tuesday*? It would seem by the wording of the rule that they are excluded. But will they not be able to give the General Committee much useful knowledge? Quite as much as the "*Deputies of District Associations*." Besides, in many instances, there are no such associations. The same may be asked of Honorary Members, that is, the ministers of congregations giving three pounds annually to the Association. According to this rule, they are to attend on the *Wednesday*: I do not know whether this or the *Thursday* is intended as the great day of business, of worship, and of conviviality, because if so, unless some arrangement different from what has hitherto obtained, be formed, there will be little time for receiving such reports. The rule 22 mentions also that sermons *may* be preached before the Association on the evening of *Wednesday*, and the morning on *Thursday*. Does this *may* leave this arrangement optional with the Committee, or is the preaching of the sermons a decided matter?

I trouble you with these remarks, Sir, for my own information, because I see my friend Mr. Fox has, in his letter, hinted that he has had intimations of annual assistance from different places, among which is reckoned Chichester. I was not aware of this; not that I mean it to be considered as my wish, that the members of my flock are not to do good, or to make good promises without the previous consent of their shepherd, but I shall be happy by understanding better than I do at present what we are really going about, to assist the cause by communicating such information to others.

JOHN FULLAGAR.

SIR,
THE "Unitarian Fund," by the resolutions passed at the late Anniversary Meeting, will in future bear a new name, viz. that of THE

BRITISH AND FOREIGN UNITARIAN ASSOCIATION: and, under this new and more comprehensive character may, we hope, be capable of more extensive usefulness. As the name *Unitarian Fund*, though dear to many, will be soon nearly lost to the public, the period has arrived, when a short account of its Rise and Progress may appear interesting to many, if not to all your readers. I am speaking of an institution that has existed nearly twenty years, which has received the countenance and support of many of the wisest and best men amongst us; an institution which, by its operation, has changed our character and circumstances as a religious denomination, and, by having succeeded far beyond all previous calculation, has proved eminently useful. The origin and progress of such an institution, whether viewed in its moral or its religious effects, can never be regarded by the lover of truth and of free inquiry with indifference. Bound up as we frankly confess our most interesting associations are with its history, it is not merely with a view to self-gratification, that this detail is here given, but also in the hope, that, by giving it a wider circulation, good men in different parts of the world and in future times, may, from the example here presented, be induced to unite and to exert themselves for the promotion of truth and goodness—to do something towards promoting the happiness of man, and the honour of Almighty God.

Though intending to confine myself simply to an historical sketch, yet I find it impossible to do so without speaking of myself, and of others who were the principal fellow-actors, in a way which modesty and personal consideration would not choose. But, as I wish to place the facts on record for the good of future, rather than of the present times, I cannot in justice omit to mention those whose zealous exertions mainly contributed to establish the Unitarian Fund. Acting as I believe I do from a higher motive than that of gratifying the personal vanity of any one, I dismiss all further apology and proceed to state that, for more than thirty years, I have been an Unitarian, and for many of the more early years of that period was zealous beyond many

others of mine equals. But being placed in very humble circumstances, having no advantages from education, and but little knowledge, I was enabled to turn my zeal to little account. What I could not do myself, I regretted, and sorely regretted, to see unperformed by others who had all the means and requisite qualifications. At the time of which I am now speaking, 1794 or 1795, with the exception of "The Unitarian Book Society," there were no societies amongst Unitarians for the furtherance of their religious objects. Indeed, it must be confessed, that so unconnected, if not unconcerned, did they appear, that they seemed in a measure to justify their opponents, in the opprobrium with which they were constantly loading them for their want of zeal, as having no regard for their own principles, &c. &c. They had no point of union, no united exertions for a common object. This state of things was seen and lamented by many worthy individuals, and often expressed publicly and privately; still nothing was done. Something was wanting, but no one seemed to know what it was. There was the disposition to be doing, as subsequent events proved, when there should be a properly defined object. I make these observations to exculpate the body from the often-repeated charge of absolute indifference.

It required no effort of genius to point out a remedy. A reflecting mind could readily perceive that the united efforts so successfully employed by other religious bodies, could not fail of being equally useful to us. The chief merit, I conceive, lay not so much in any great discovery of a remedy, as in pointing out the means of its efficient application: this will be more evident in the sequel. Many of our old Presbyterian congregations had gradually given up the Assembly's Catechism as their creed, and had silently become *Arian*, or, in a more restricted sense, *Unitarian*. Without being indifferent to the importance of divine revelation, they trusted that, by a practical and negative style of preaching, and by occasionally publishing sermons and tracts, calling in question, or giving a new view of established doctrines; by commentaries and essays, in periodical publications, abounding with biblical research and

criticism, and all tending to elicit truth, they should excite inquiry and undermine reputed Orthodoxy. To the silent but sure operation of these means they trusted for a gradual change in the public religious belief, for they avowed their fears that bolder measures and greater exertions would only excite prejudice and angry hostility, and thus prevent the good that was in progress. These fears pervaded not only our Presbyterian churches, but all the persons with whom I conversed at the time. However wise and prudent all this might be, it was far from satisfying my zealous feelings and the ardent temperament of my mind. I considered it little less than a direction of duty, and a giving up of the vantage ground to the enemy; I was for acting offensively, instead of remaining for ever on the defensive. "Why," said I, "all this caution and worldly prudence? What great good, or beneficial change, was ever effected or brought about by this passiveness and gentle waiting? What has truth to fear? The mind of man is naturally friendly to it; truth requires only fair play—only to be heard and seen to be loved, and to be deemed worthy of all acceptance. We do not expect at this day that miracles will be wrought even in the cause of truth itself. It must be diffused by common, rational means. You must expose error, and oppose labour to labour, and energy to energy, and when you do this you must prevail. When you see your opponents so abundant in zeal and labours to establish the notions of 'a faith without reason and a God without mercy,' except to a favoured few, and yet that they are eminently successful; what might you not hope for, by proving that *true religion and reason* are in strict agreement, and come from the same fountain of light; by exhibiting the amiable perfections and boundless goodness of the great Father of all, and the universal, unpurchased love and mercy proclaimed in 'the glorious gospel of the BLESSED GOD'! Popular preaching seems to be the method by which divine truth can be most effectually promoted and implanted in the mind of man. Books may communicate knowledge and principles, but not to the same practical extent. For, many persons who have

derived much light from books, and entertain opinions not generally received, may reside in the same place, especially if it be large, for many years together without being acquainted with each other's views, though they may all the time be sighing for the society of those like-minded with themselves, and for the open and practical avowal of their principles. But *preaching* not only communicates important truths, but also erects a standard round which such persons may rally and where they may become known to each other, concentrate their strength, and act upon their principles, to their own improvement, and for the promotion of their common cause. In a word, *popular preaching* was the apostolic plan. It pleased God, by means of preaching, to save them that believed, and to establish the gospel dispensation in the world. It can adapt itself to all capacities and circumstances; it can answer questions, solve doubts, and remove difficulties which may arise in the mind, far better than books. The Methodists and others have discovered the great utility of the practice, and by their persevering and laudable application of it, have acquired the greatest strength and influence. They might have deluged the world with books, but would never by that method have gained the immense number of followers they have attracted by popular preaching."

This was my train of thinking, and manner of arguing, at that distant period, and which I repeatedly urged upon my estimable friend the *Rev. C. Wellbeloved*, whose kindness and indulgent attention to me then, I can never forget, nor his readiness upon all occasions to assist me with books, &c. But he thought that we were not yet ripe for such a great undertaking. My very excellent friends *Mr. and Mrs. Cappe*, with whom I had frequent conversation upon the subject, trusted, that truth was silently making its way, and contended that we were not ready for such open and decided hostility to established doctrines. Nothing daunted, however, I continued to urge my plea, until *Mrs. Cappe* requested me to commit my plan to paper. This I agreed to do, and, when finished, I carried it to her. Having perused

my plan, it appeared to her in a much more favourable light, and she then advised me to send it to the *Rev. Theophilus Lindsey*. With this advice I readily complied. Mr. Lindsey's answer was, that he felt much obliged to me for the plan I had sent to him; it had his warmest approbation, and he would rejoice to see it carried into effect. At his time of life, his great age and infirmities prevented him from taking any active part in it, but he would gladly assist those who did.

Thus had I, apparently, exhausted all my reasoning and all my zeal in vain. I was thrown back upon myself, and had scarcely a ray of hope left. Something, however, I imagined might turn up favourable to my wishes: I would not despair, and in the meantime I determined to do what I could in my own sphere of exertion: those among whom I then lived will bear me testimony, that I did not recommend to others what I was unwilling to do myself. I worked hard all the week, as I had nothing but labour to support me. I sat up at nights to read, and composed the "Narrative of the York Baptists," and other works, which I published. I preached regularly at York on the Sunday, or went ten miles into the country for the same purpose; and this I did for many years with unabated zeal and without the slightest pecuniary reward. On the contrary, it was often attended with actual expense; for what with loss of time and over fatigue, I was worse off than those in my own condition of life. But such was my zeal, that I feared neither labour nor consequences, determined to succeed if possible in the great object which I had in view.

DAVID EATON.

(To be continued.)

*Established and Dissenting Churches
in Scotland.*

[Little is known in England of Scottish Ecclesiastical Statistics. We therefore lay before our readers the following account, part of a paper in "The Edinburgh Magazine," for May, entitled "Statistical Sketch of the present state of the Established and Dissenting Churches in Scotland. Spring-Meeting of the United Asso-

ciate Synod 1825." The liberal proprietor of this respectable work will, we are persuaded, forgive the freedom we take with his pages. ED.]

HERE is, in the meeting of this Synod, a goodly sight for you who stickle for the absolute necessity of an Established Church to preserve and propagate religion, notwithstanding the example afforded by the moral and religious condition of eleven millions of your brethren on the other side of the Atlantic. You, good pastors, who have been inducted into your parishes by the gentle and most Christian-like arguments of police-batons, fixed bayonets, and drawn swords,—you who can prevail upon your parishioners to pay the last *lippy* of your modified tithes, by the no less kindly persuasives of hornings and captions, will perhaps be a little surprised when you are told, that, of the two millions and ninety-three thousand people, who compose the population of our country, there are more than three hundred and forty thousand persons who, after paying you for instruction, which they never received, and for which, unquestionably, they would never pay, were it not for the said executors of the law—(these peace-speaking ministers of the ministers of the gospel, hornings and captions)—support, in addition, a priesthood of their own choosing—a priesthood for whom no *regium donum*, the pledge and reward of political servility and religious indifference, is doled out from an unwilling exchequer—a priesthood, all of whose members have received an education equal, if not superior to your own—a priesthood which numbers among its ranks in the present day more of learning and of zeal in the performance of its duty, than you for your life can boast of, with all your comfortable livings, your exchequer-compensations, and your Chapel-Royal Deaneries. The names of the *Rev. Dr. Jamieson*, and of the *Rev. Dr. M'Crie*, as proofs of what I aver, will perhaps not be absolutely strange to you, unless you have really bestowed more of your time than I am willing to suppose, in meditating profoundly on the original, and, to you, most inestimable works of the learned Procurator for the Church. However, this is going a step too far to attack

even a small portion of that army of the faith in Scotland, which is directly backed by the laws and by the army of the Government in Scotland. Instead, therefore, of preaching up the doctrine, that an Established Church, that is, a class of religious instructors, known and distinguished by certain religious tests, and receiving a fixed allowance from Government, or from persons whom Government compels to pay it, is, and always has been the greatest bane of the Christian religion; I shall only advert very shortly to the appearance which Scotland now presents, in reference to what may be called the "statistics of religious sects," and conclude with some statements and observations on the Spring-Meeting of that body of Dissenters, (or, more properly speaking, *Seceders*,) in Scotland, which is by far the most numerous and respectable of the non-established churches on this side the Tweed.

In the few details I am about to lay before my readers, I wish it to be understood, that I have taken the trouble of counting off, with the aid of a sharp-pointed pencil, from authentic documents, less than a year old, the numbers of parishes, congregations, and clergymen, that I have occasion to refer to.

There are in Scotland nine hundred and three parish churches, and nine hundred and seventy-two ministers performing religious service in these parish churches. All of these clergymen are entitled to a house, offices, and a portion of glebe-land, both equal in value, on an average, to about 40*l.* a-year; and to receive, either from the tithes of the parish or from the Exchequer of the country, at least 150*l.* a-year; some have considerably more: those who reside in Royal Burghs are not entitled to houses and glebes. A very small number, indeed, receive, chiefly from ground-rents of houses, which have been built on their glebes, a sum not much short of a thousand a-year; but it may be properly enough stated, that the average income of the clergymen of the Church of Scotland is not above 210*l.*, exclusive of their houses and glebes, which I have valued above at 40*l.* a-year; in all 250*l.*; an income which the country does not at all grudge to them, especially when they are seen

performing their religious duties so well, as, upon the whole, they are performed by the Established Clergy of Scotland.

But besides these 900 parish churches and 970 clergymen, there are, connected with the Establishment, Chapels of Ease in populous parishes, where the clergymen are usually elected by the heads of families, and paid by the rents of seats, nearly in the same manner as they are among Dissenters. The income thus arising to the clergymen of these chapels is usually from 130*l.* to two or three hundred a-year, and in some cases even more. These Chapels of Ease are chiefly used as stepping-stones to parish churches; and since the magistrates of Edinburgh and Glasgow, and some other large towns, have given admission to so much liberality as, instead of pushing forward their own numskull nephews, and sons-in-law, and cousins, whom nobody would hear, to present to valuable town-livings only those clergymen whose acceptable qualities would ensure the filling of the pews of the church and the purse of the town, the young men who display any talent in these Chapels of Ease are sure to be soon translated to a better and more secure living. Unfortunately there are only fifty-five of these chapels, and about the same number of pastors in them. There are, moreover, in connexion with the church, thirty-eight chapels, and nearly the same number of clergymen who are styled Missionaries, in various remote districts of the Highlands. These persons are very scantily supported by an annual allowance of 2000*l.* from the Crown. The Society for propagating Christian Knowledge has upon its list seven chapels, and the same number of preachers. Forty new chapels are about to be erected by means of the Parliamentary grant of 100,000*l.* which was made some time ago; and in these chapels it is intended that the preacher shall receive 120*l.* a-year, and, I believe, a house, and small piece of land. In connexion with the Church of Scotland there are between forty and fifty congregations and clergymen in England, six in Canada, four in India, and about a dozen more in other places abroad. I shall throw these foreign kirks out of my calculation,

and I find that Scotland is thus supplied with places of worship, and clergymen of the Established Presbyterian faith :

	Cong.	Min.
Parish Churches for (in round numbers)	900	970
Chapels of Ease (Ministers chosen and paid by Congregation) for	55	55
Chapels in the Highlands depending on the Royal Bounty	38	38
Chapels depending on the Society for propagating Christian Knowledge	7	7
	<hr/> 1000	1070

Scotland thus exhibits, by a close enumeration, one thousand places of worship, and one thousand and seventy ordained and regularly-officiating clergymen, for a population, after deducting about 340,000 for Dissenters, of 1,750,000 persons,* at a cost, if the estimate I have made above is correct, (and I believe it is rather above the truth,) of little more than 250,000*l.* a-year.

I now turn to the Dissenters, who, I will confess, are rather my favourites, although I have not the honour of belonging to their body. The United Associate Synod of the Secession Church (as the greatest body of the Dissenters have chosen to designate themselves) require of their candidates for the office of clergymen precisely the same course of education as is required by the Established Church; namely, a four or five years' attendance and study of the ancient languages, mathematics, belles-lettres, and moral and natural philosophy, at some of the Scotch colleges, and an attendance afterwards, during five years, on their own Professor of Theology, by whom the same doctrines are taught as those in the theological chairs of the Established Church. The United Synod, in reference to the members who adhere to its communion, corresponds to the General Assembly of the Church of Scotland. Its jurisdiction is exercised in the

same manner as that of the Assembly over the Presbyteries and kirk-sessions under its inspection. The doctrine, the discipline, and form of worship, are precisely the same in this Synod as in the Established Church. And the chief reasons which they had in the year 1732, and which they still have, for their separation from the Established Church, are set forth in a short summary of principles which they published in the year 1820, to be "The sufferance of error on the part of the Established Church, without adequate censure: *The settling of ministers by patronage, in reclaiming congregations:* The neglect or relaxation of discipline: The restraint of ministerial freedom in testifying against maladministration; and the refusal of the prevailing party to be reclaimed." To persons at all acquainted with the history of this sect, it is very clear that they could very soon be amalgamated with the Established Church, were it not for the despotic law of patronage, which, as it has hitherto most unfortunately been administered, has tended to alienate a considerable proportion of the population of Scotland from the Established Church, and prevented the voice of the people from being heard in the appointment of the established instructors, whom they are, notwithstanding, obliged by the law to pay. Wherever the right of presentation, which is possessed by an oligarchy contemptible in point of numbers, has been exercised with discrimination, and with a due regard to the feelings of the people, it has been found that dissent either dwindles into insignificance, or drags on a sickly and precarious existence. The magistrates of our large towns, for reasons to which I have already adverted, now take special care in the appointments to the vacant livings in their gift; and the consequence is, that dissent is there making no progress, nay, is rather on the decline. To the honour of many patrons, and particularly those of the female class, a similar care is beginning evidently to be taken in appointments to country parishes; and even patrons whose regard for religion is held even by themselves at a very low estimate, are cautiously looking out, in spite of political engagements and partisanship, for young men to fill their churches;

* A vast proportion of this latter number (exclusive even of very young children, and superannuated and bed-ridden persons) will not, and, in a great measure, from want of church accommodation, cannot receive religious instruction publicly at all.

who will draw a good sum from their congregations at the Sunday collections, and thus save the pockets of the proprietors from assessments for the poor, and similar parish burdens. Sordid interest is thus made to advance the cause of religion; and it is very evident, that if a similar spirit had displayed itself a century ago, there is little probability that we should ever have had any thing more than a very small handful indeed, of a population separate from the communion of the National Church. What I have said of the education, the doctrine, the jurisdiction, and discipline of the clergymen of this Synod, applies equally to a small sect of Presbyterian Puritans, calling themselves the Reformed Presbytery,—to the Associate Synod, which, till very lately, was one with the United Associate Synod,—to the Original Burgher Associate Synod,—to the Constitutional Presbytery, and to the Synod of Relief. All these sects differ scarcely an atom from one another in any point, and all of them differ from the Established Church, substantially only in one point, the rejection of patronage, and in this other rather important respect also, that they derive their incomes solely from the people who attend their churches, without the power of compelling them to pay longer than they choose to continue receiving the benefit of their instructions. The only other Dissenters from the Church of Scotland worth noticing, are, 1st, The members of the Scottish Episcopal Communion, some of whose ministers are graduates of the great English Universities, and are men, all of them possessing a high character for their attainments, their zeal, and their piety; 2dly, The Independents, or those belonging to the Congregational Union in Scotland; and, 3dly, Roman Catholics, the ministers of whose church, in this country, are, with scarcely a single exception, remarkable for the purity and simplicity of their lives and conduct, and the great moderation and liberality of their sentiments. Methodists, whose clergy are generally very ill-educated men, and who, to the shame of the Church of England, abound in such overpowering numbers in that country, are quite insignificant, in numbers or respectability, in Scot-

land. Quakers, Unitarians, Baptists, Jews, and a few other nondescript sort of sects of religionists, exist in small numbers in some of the larger towns in Scotland.

In the numbers of congregations and ministers, these sects respectively stand thus :

	Cong.	Min.
1. United Associate Synod of the Secession Church	328	275
2. Associate Synod	19	11
3. Original Burgher Associate Synod	46	32
4. Constitutional Presbytery	16	10
5. Synod of Relief	82	80
6. Reformed Presbytery	27	18
7. Scottish Episcopal Union	66	70
8. Other Episcopalian, not of the Scottish Episcopal Union	6	7
9. Independents, or the Congregational Union of Scotland	72	68
10. Roman Catholics*	58	46
11. Other sects uncertain, but not probably exceeding	50	40
	<hr/>	<hr/>
	760	657

In this enumeration are included, however, thirty-five congregations and clergymen in England connected with the United Synod, and other five in Ireland connected with the third-named class of Dissenters. We shall therefore find, after making this deduction, that there are, as near as can be calculated, (and I vouch for the correctness of the ten first-mentioned classes of this list,) about 720 Dissenting congregations in Scotland, and nearly 620 Dissenting clergymen. The discrepancy between the numbers of congregations and clergymen arises from the circumstance of a good many of the congregations being unable to give full support to a regular clergyman, although the people keep together in the different places, and re-

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ceive such occasional supplies of instruction as their own means, or the disposition of their respective church-courts, can afford to them: some sects have no clergyman.

These six hundred and twenty Dissenting clergymen enjoy incomes from their respective congregations, on an average, I believe, of about 130*l.* or 135*l.* a-year, including in this the estimated yearly value of a house and garden usually provided by the congregation, which may be worth 15*l.* or 20*l.* yearly, making the actually paid money-stipend about 110*l.* or 115*l.* a-year. But in towns containing above 10,000 inhabitants, the incomes are much larger—in some instances amounting to three or four hundred a-year. Some congregations of the Scottish Episcopal Communion receive much support from a number of the oldest and most wealthy families in this country, as well as from rich English families, who are now emigrating into Scotland in considerable numbers every year; and the income of a part of their clergy, derived from voluntary contributions, is more than double that of the average sum received by the clergy of the Established Church from a compulsory assessment. Notwithstanding these instances, however, I do not think I err much in fixing the average income of the 620 Dissenting ministers of Scotland at 130*l.* a-year each. This will give a little more than 80,000*l.* a-year, voluntarily paid by the people of Scotland for religious instruction, in addition to the 250,000*l.* which they are forced by law to pay to the Established Church; a sacrifice scarcely any part of which would they have been called upon by their consciences to make, had it not been for the disgraceful re-enactment of the law establishing the right of patronage, in 1712.

The Dissenters in Scotland seem to be extremely inattentive to the statistics of their various churches. A good lesson in this respect might be derived by them from their brethren, the Methodists, in England. At the Annual Conferences of these Methodists, the clergymen from every congregation in their connexion, carry or send up the exact number belonging to each congregation, the numbers that have died, or have joined in their communion,

and various other details of extreme importance, if properly considered, to the prosperity of their association. By tables of the kind, which may be easily drawn up from such returns, the state of a whole church, or of any particular portion of it may be seen at a glance. One great end would be served by demanding such an annual return from every clergyman in the communion of the Scottish Dissenters—they would all be stimulated to the utmost to do their duty faithfully and zealously, not only as in the sight of their God, but in the sight of every member of their own church, and in the sight of the world. Such statistical details, and full reports of all the proceedings of their church courts, should be regularly printed and distributed among their own flocks, and in the world at large. This conduct is what the state of national opinion now demands. But in the absence of such tables, which I trust the Dissenters need not be ashamed to produce, I shall state what are their numbers, with as close an approximation to truth as my present data and inductions will permit. I have found that the whole congregations amount to 720. It has been seen that above one hundred of these are without pastors, because they cannot fully support them. Now I conceive that none of these hundred congregations can contain above two or three hundred individuals, and indeed that, if I am right in my statement, that 130*l.* is the average income of a Dissenting clergyman, I am of opinion that it may fairly be deduced from this fact, that the average number in each of the 720 congregations is 500 souls, or 100 families of five persons each. The persons who compose the great majority of Dissenting congregations belong to the lower grades of life; and when I say that each of the five hundred individuals, young and old, who compose a congregation, can only afford to pay about 5*s.* a-year for the support of a clergyman, besides 2*s.* a-year for the support of the poor, by a weekly contribution of a halfpenny at the door of the church, which I know to be the practice and the pride in these congregations of the poorest man in them, I shall come very near what I considered to be the average stipend

of the clergy. Five shillings a-year from each of 500 contributors yields 125/- a-year for the support of the pastor, and upon this understanding I may safely say, that, on an average, each of the 620 congregations with fixed pastors, contains 500 persons, and that hence the whole Dissenting population of Scotland, who have fixed pastors, must amount to 310,000, and with the addition of the 100 congregations which have no pastors, and which may probably be taken at an average of nearly 300 each, we shall find that about 340,000 persons belong to Dissenting sects in Scotland. I rather think that this is considerably below the truth; but it is impossible to attain positive accuracy in such a calculation, unless the respective classes of Dissenters should undertake to order a census of their people. Let me venture to hope, that they will see the propriety of such a measure, both for their own satisfaction and that of the public.

Such a body of Dissenters in the midst of an Established Church, although apparently set in opposition to it, is yet its greatest friend. The utter apathy into which persons, with a sure and steady income, are seen so often, nay, so uniformly to fall, when not roused by opposition, or contrast to their own conduct, would have long ere now shed its drowsy influences upon our Established clergy, to a much greater extent than it has done, had it not been for the positive knowledge and zeal of Dissenters, whom they saw around them, with no such advantages of a sure and permanent income. It gave me no small pleasure to hear this same sentiment come from the lips of two of the most sincere and able friends and ministers of the Church of Scotland, at a public meeting last summer. They acknowledged, with that true liberality which is always characteristic of the Christian whose heart is on the right side, the obligations under which the Church of Scotland lay to the Dissenters. "These men," said Lord Balgray, on the Bench, a few months ago, when he had occasion incidentally to speak of the non-established clergy. "These men seldom come before us and the public in this Court; but I, as well as many others, can give my testimony to the silently beneficial effects of

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their pious and useful labours in the midst of their congregations."

The Dissenters are often taunted with the violent animosities which are sometimes produced in their congregations by a division of sentiment as to the choice of a pastor. For my own part, I confess I like occasionally to see a little wholesome squabbling, when it is not carried too far; at all events, I prefer being occasionally exposed to the chance, which in practice is but rare, of some pretty fierce discussion, whether I carried my point or not, to the dead calm, and slavish and irreligious lukewarmness, which is almost uniformly produced in a congregation when a patron, perhaps a reckless debauchee, or something no better, thrusts into their pulpit a person whom they never saw before, and who, coming upon them as from a polluted hand, may well be suspected, notwithstanding all certificates of due qualification, of participating in the debasing qualities of his patron.

Bolton,

SIR,

June 11, 1825.

BEFORE I submit some additional remarks in defence of Ordination Services, I wish distinctly to avow my hostility to all those corruptions which, under the name of religious observances, have arrested the progress of truth, or linked it with degrading superstitions. As friendly to moral emancipation from all spiritual dominion, as either your correspondent Mr. Johns, (pp. 282—284,) or his auxiliary, R. A. M. (pp. 280—282); as jealous of all foreign interference, whether of ministers or laity, with the internal affairs of our religious communities; and as desirous to see the abandonment of all anti-christian practices, I feel myself called upon to reconcile these views with the continuance of the service which has originated this discussion.

It may be proper also to premise, that as I did not adopt, and do not approve, so I shall not feel myself bound to defend, those corrupt ceremonies which the pomp and superstition of rival churches have appended to this service. The Romish and English and Calvinistic clergy, in the performance of Ordination, assume an authority which appears to me as un-

warrantable as it is delusive. Such pretensions were altogether disclaimed by the gentlemen who assisted in the Bolton Service, and ought not in fairness to have been brought forward by Mr. Johns as its "ghostly" accompaniments. From a Dissenter, who has himself witnessed, perhaps felt the effects of bigoted misrepresentations, better things might have been expected than the pertinacious assumption, in the face of probability and of fact, that "priestly domination" was attempted—that his brethren joined in "a voluntary observance of superstition." Perhaps your correspondent at Manchester was only taking a prospective glance at the service; supposing, as the vulgar do of apparitions, that, although the demon of priesthood were banished for the present, it might again reappear and take possession of its old haunts. These fears are set forth in the following manner: "Mr. Baker assures us that no encroachment is made upon liberty by the new system of Ordination which he advocates. We will give him credit that none is intended. But who will assure us that *in its progress* it will not unfurl the ensign of ghostly power and authority?" As well might an objection be raised against any thing, however expedient and valuable, on the possibility that "*in its progress*" it might be abused and perverted. The intellectual character of the present age does not lean to the adoption of idle ceremonies, much less to the endurance of spiritual tyranny.

The main question we have now to consider is, not whether an inaugural service may be conducted in a rational manner—for this, I presume, is admitted on all hands—but whether the time and the occasion of a new connexion between a minister and a congregation, be not admirably calculated to impress upon them the nature of their mutual obligations. In this view, notwithstanding the "Remarks" of one of your correspondents, I am still of opinion that the same ends could not be so well attained in any other way. However superior the talents, however great the advantages of education, which may be enjoyed by candidates for the ministry, there will be few, I feel persuaded, like R. A. M., who will not see the expediency and benefit of being recommended to the favour

of God by a public act of devotion, and of receiving from their reverend fathers in the ministry lessons of experience and wisdom. No young men can enter upon so arduous an office without requiring such friendly advice and encouragement, at least without being assisted by them. Both from their habits and age, they can have had few opportunities of knowing the world: and whilst the unguarded levities of some might lead them into circumstances of trouble, inconsistent with their office and character; the studious habits of others might absorb some of that time which should be devoted to the fulfilment of the private duties of a minister. It is unnecessary to dwell upon the various difficulties incident to inexperience, which might be diminished, if not prevented, by judicious directions properly given; and while this reason alone proves the *necessity* of such a service, it answers an objection against its frequent occurrence, that no *general* advice already on record respecting the objects of the ministry, can be so forcible as a charge drawn up for every particular occasion. This adaptation of the instructions to the minister, united to the presence of the people, who are to expect from him their fulfilment, and of strangers who assemble to witness the voluntary contract, and of his fellow-labourers in the vineyard, who join in the solemn prayers for his success and happiness, all concur in fixing upon his mind, in a way which could not otherwise be so impressive, the public and private duties of a public teacher of religion.

Perhaps it may be argued, that the directions might be communicated in a private letter: and so they might. Circumstances might render such a course preferable; but generally they will be most efficacious when delivered in a place of public worship, and accompanied with public prayer. This manner of delivering them will also afford a proper opportunity for reminding the congregation of their peculiar duties, which could not be done in any other way, without devolving upon the minister, who, for various reasons, is restrained by his situation from saying himself what might properly enough be said by others.

The form of this service, and the time for its observance, have been

points of discussion even among its advocates. For myself, I consider them as matters of trifling importance, which may both be adapted to the circumstances and views of the parties.

As to the form of this service, whether the questions are retained or rejected, or whether it is made to consist merely of an address delivered conjointly to the minister and his flock, and on an ordinary occasion without what is called the parade of an Ordination Service, it may be rendered agreeable to those who are most concerned in it. It is at best a subject of inferior consideration. I have retained the common form, because I consider each part as useful, though not essential. The prayers implore the Divine blessing upon the mutual endeavours of the parties to fulfil the ends of their connexion. The questions afford the minister an opportunity of stating the views and dispositions with which he has entered upon his office, and prepare him for receiving the charge which elucidates his duties, both public and social, and encourages him to perform them with exemplary exactness. And the discourse to the people sets forth, at a moment the most impressive, their obligations as a Christian society, who have invited a public teacher to minister among them, and who is dependent upon their behaviour, upon their attentiveness to his services, and the teachableness and kindness of their dispositions, for the greatest part of his individual happiness.

As to the time of an Ordination Service, many good reasons might be adduced for fixing it immediately after the settlement of a minister. The purposes would thus be best answered; and were it possible to make the desirable arrangements, and, at the same time, preclude every superstitious notion that some power was thus communicated essential to the administration of the two positive rites of Christianity, I should at once prefer the earliest opportunity, and propose to rescind all objections to the name by substituting that of *inauguration*. Perhaps some of your readers can provide us with another term sufficiently descriptive without being open to the objections of the old one. Such a change might silence opposition to a service which seems most offensive by the associations of its name.

I quite concur with Mr. Johns in the scriptural meaning of the word *ordain*. Where it does not merely imply appointment to an office, it defines the act by which the appointment is made, as *χειρωνησαντες*, Acts xiv. 23, the stretching out of the hand as an assent to the election. The manner in which these appointments were made to offices in the Christian church, will, if candidly considered, considerably strengthen the propriety, if they do not enforce the adoption, of some such service as the present, at the entrance of a young man upon his public duties as a minister. I am aware that its disuse is recommended on the ground of there being no specific scriptural command for its continuance: but on a further examination of the passages to which I referred in my late communication, I must repeat my conviction, that there is eminent authority for such a practice in the New Testament.

Christ, as soon as he entered upon his public ministry, selected his apostles, and gave them general and particular directions for this guidance and behaviour. When he sent out the Seventy to preach, he accompanied his instructions, as in the former case, with the gift of supernatural powers. Of course, at this period, while the Christian converts were few, and all of them received some spiritual influences for the dissemination of the truth, there were no regular societies, and, consequently, no such connexion as now exists between Christian assemblies and their ministers. After the death of Christ, however, the organization of the church commenced; and, under Paul's ministrations, we can trace its progress, and find the elements of that executive constitution, which now characterizes, in different forms, and under different names, most of our churches. There were deacons, elders, bishops, ministers, all having their duties in the management of the secular and spiritual concerns of the early Christian communities. Now, it is in the manner in which these officers were appointed that the force of the scriptural argument consists: since, as far as we can judge from the apostolic records, it was generally, if not always, distinguished by a special act of devotion. When the seven deacons were elected, there was a solemn act

of prayer and the laying on of hands, Acts vi. 6, 8. Elders were ordained in Lystra, Iconium and Antioch, by fasting and prayer, ch. xiv. 23. Timothy was ordained by the laying on of the hands of the Presbytery, 1 Tim. iv. 14. From which accounts I infer that some religious service accompanied the appointment of public teachers in the purest age of the church. It has been argued that these times were distinguished from ours by the supernatural powers which the apostles were empowered to confer. The emblematic act of this communication of gifts was the laying on of hands. So that, if this part of the service be omitted, the act of prayer remains, together with the personal instructions—certainly neither less necessary nor less decorous for us who acknowledge the same Father in heaven, and who are but frail beings without any help, in an arduous office, but what we can derive from human sources. The letters which Paul wrote to his younger fellow-labourers, Timothy and Titus, are admirable specimens of apostolic instruction, sufficient almost in themselves to justify the imitation of such a practice in all after times.

How long miraculous powers were continued in the church, is not essential to the present question. As soon as they ceased, of course the qualifications for preaching the gospel would be acquired in a different way; and this change of circumstances would naturally introduce correspondent changes both in the manner of preparing and appointing ministers. If the spirit of the practice is preserved, we shall best consult its utility by adapting the manner of observing it to our own time and country.

The preceding remarks will, I trust, sufficiently establish one of my former observations, that a public religious service, at the introduction of a young man into the ministry, is beneficial in its tendency, and eminently scriptural in its practice.

How far it is calculated to serve the cause of religion, is a question which might well deserve a separate consideration. As the followers of Christ, and a branch of his universal church, I cannot but regard it as highly becoming our profession to distinguish such an important connexion as the union of a minister and a congregation, with

a special devotional service, neither overlooking the spirit nor the letter of the Apostle's exhortation, "In every thing, by prayer and supplication with thanksgiving, let your requests be known unto God." While the general use of this service among Unitarians would tend to reanove the charge of religious indifference which has been brought against us, we might, by making it rational and public, strenuously oppose those superstitious additions which still accompany it in many of our churches, and in time introduce a form of Ordination or Inauguration, or any thing else that it may be called, in every way reasonable and acceptable to the general body of Christians.

FRANKLIN BAKER.

Clapton,

June 14, 1825.

SIR,

THERE are two very different questions, each important to Unitarians, which appear, so far as I have any judgment of them, to be now set at rest by the discussions in your pages.

The first, and by far the most important question, as a consistent adherence to principle is to be estimated above the security of property, respects the late attempt to revive among Unitarians the ceremonies of *Ordination*, which they had suffered to fall into disuse. That such an attempt was well designed cannot be doubted, from the respectability of the young minister who proposed himself to be *ordained*, and of those who lent the assistance of their talents and characters to the success of the project. Yet I question whether such a project would have been entertained in the 19th century, by Unitarians, or, indeed, by any other Protestant Dissenters, if the Nonconformists in the 17th century, had not separated from the Episcopal Establishment under Presbyterian, rather than under popular influence. I refer not to such as the modern misnamed Presbyters, like my friend Dr. Kippis, or that eminent person to the collection and illustration of whose writings I have cheerfully devoted several of my later years, but to the *priest writ large* of Milton; to such as Baxter and Bates. These, and indeed all the English Presbyterians of their day, like those of the Northern

Establishment, maintained the minister's superiority to the people, as really, though not so vexatiously, as did Laud or Sheldon.

That such Presbyters, when demurring to Episcopal ordination, should have contrived to guard their own assumption, from the encroachments of Christian equality, by an ordination, alike fitted to distinguish the minister from the people, was naturally to be expected; nor is it surprising that a people, of whom, probably, a very large majority could not read the Bible for themselves, should have readily admitted such a distinction.

You have recorded (XVI. 134, col. 1) as the opinion of "Mr. John Fox," that "Mr. Hallet had high notions of the ministerial power." I had occasion to shew, (p. 222,) in a note on that passage, how Mr. James Peirce also had maintained, as late as 1716, as if he were living in the apostolic age of miracles, that "Presbyters are to judge of men's qualifications for the sacred office," because "we read of the laying on of the hands of the Presbytery, but never of the laying on of the hands of the people," and because we cannot "find the least intimation, that the apostles acted in the people's name, when they ordained ministers."

I am quite aware that my respected friends, who sanctioned by their concurrence the late *ordination*, are as ready as any one to smile at the recollection of those absurd pretensions which render ridiculous, for a moment, even such names as *Hallet* and *Peirce*; though, such pretensions once assumed and admitted, nothing can be more consistent than *ordination*. Yet it must always have been ill-contrived that the young aspirant to the rank of an *ordained* minister should have been obliged to listen to the counsel of Christian experience, called a *charge*, while standing up, a *spectacle* to a large congregation, instead of receiving such counsel in the less embarrassing form of a private interview, or a friendly correspondence. Nor was it very decorous that a congregation, to whom the *sermon* was especially addressed, should be lectured before their neighbours, on the conduct it became them to observe towards the young minister whom they had chosen.

I trust, however, that the late attempt to revive the semblance of *ordination* among Unitarians, will be the last; from a growing conviction that such forms, with whatever guards and qualifications they may be accompanied, are calculated to encourage what those who assisted on that occasion would, on the discovery of such a tendency, be among the first to disapprove. We want, indeed, if we would maintain Christian equality, nothing to enhance the distinction between minister and people, but rather every thing which can be fairly applied to a contrary purpose.

The other question to which I referred is that respecting "the project of the Lancashire Calvinists for depriving Unitarians of their places of worship." These assumed *children of light*, as if they had been in consultation with the *children of this world*, and thus had become *wiser in their generation*, have been contriving, it seems, to save the expense of building chapels, by entering upon and possessing those of the Unitarians. In reading my friend Mr. Hunter's very satisfactory statement of this question, I was reminded (p. 261) of some letters from Mr. Jollie to Mr. Heywood, in the British Museum. They form part of a large "Collection of original letters of bishops, divines, and learned men, formerly belonging to Ralph Thoresby, and bought at the sale of his Museum by Dr. Birch."

A copy which I took of one of the letters is at your service. It appears from one of your early volumes, (VI. 9,) that Mr. Jollie "succeeded Mr. Frankland, who died in 1698, as Tutor in the Academy at Attercliffe."

J. T. RUTT.

Nov. 29th, 1700.

Ever-honoured and dear Sir,

You wil excuse me if I say the truth, the *soul-refreshment* I had under *your roof*, in my last return from Lancashire, gave me the liveliest adumbration of the society above, yt ever I found in private conversation any where; but I must forbear, lest I trespass: my very heart rejoiceth to hear of you, or see your lines, yet I would not think of you above what is meet; if I can pray, you share largely in that kind of remembrance, that you may yet see more of God's salvation,

w^{ch} your soul has long travelled for. I have not yet seen *Mr. Smith's booke*. Oh y^t we of the ministry were more cloathed with humility! but alass I find it one thing to preach Christ, another to put him on: I must conclude my case hopeless, if my iniquities be not laid on Christ, and his righteousness (who is y^e Lord our righteousness) be not imputed to me. I do heartily condole with you in the apprehension the common adversary wil gain by these efforts, but I trust the faith of the martyrs and glorious Reformers wil not be abandoned to novelists. I thank you for your prayer-ful remembrance; truly I need it; my head, hands, heart are filled with the Lord's work. I bless the Lord for good success both in church and pupil work. Soli Deo in Christo sit Gloria. 46 hopeful young *ministers* are gone forth from my eye to do good service in the Lord's vineyard, and sundry of them spiritual fathers. I mention this with an humble freedom that our dear Lord may have his due. Mr. Hemingway is every way a choice young man, both for parts and piety; Elk. Bury is truly hopeful and capable. My wife's service, with my hearty duty and love to yourself, service to good Mrs. Hey, with thanks for your kindness last vissit. When I can forecast my travelling affairs I should be glad to see you once more; what will the meeting in the general gathering be! I send you the inclosed subscribed. Dear S^r, let me be reckoned

Your unworthy, much-obliged Son
in the Gospel and servant,

T. JOLLIE.

To

The Reverend and honoured Mr. Oliver Heywood at his house in Northaurum, near Halifax,

These.

(Ayscough, 4276.)

SIR,

THE letter of our friend Mr. Clarke, in the last No. of your Repository, (pp. 279, 280,) appears to me to call for the greatest degree of attention from those who worship no other God than the God and Father of our Lord Jesus Christ. It cannot be doubted, both from what most of us hear in the circle of our acquaintance, and from the decisive language held

on this subject in the House of Commons, that we labour under a very considerable degree of obloquy, and it cannot be denied that some of our writers have afforded just grounds for this obloquy. With the great truth which we all hold, that our prayers are to be addressed only to the God and Father of our Lord Jesus, they have mixed up notions of their own on a variety of topics, such as liberty and necessity, free-will, atonement, the existence of the Devil, the philosophical ignorance of Moses and other subjects, and by their dogmatical conclusions on these heads, they have contrived so to mix with the simple doctrine of Unitarianism their own peculiar notions, as to excite an aversion to examine the great truth itself, and even an imputation that, under the mask of Unitarianism, we deny the important doctrines of Christianity, and are in fact only Deists under another name.

I feel in common with Mr. Clarke this opprobrium on our faith, and the more so as my name has been placed in connexion with certain opinions, which I hold in the utmost abhorrence. It is of importance that the public should clearly understand what it is that separates us from the great body of professing Christians, what are the grounds of this separation, and that our doctrines do not militate with the due veneration of our Lord and Saviour.

In a former letter I have given my sentiments on the term Unitarian, as distinguished from Trinitarian, in which I gree most cordially with Mr. Clarke, that the former name is not to be denied to him who acknowledges only one God, the God and Father of our Lord Jesus Christ, and whatever other opinions he may hold I tender the right hand of fellowship to him as my Unitarian brother in a common Lord and Saviour. On the sentiments entertained by the apostles on our Saviour's character, I am inclined to agree in the main with him, and I think I can see a reason why among modern Unitarians that apostolical faith is far from being clearly understood and heartily embraced.

Our Trinitarian brethren entertain an opinion, sanctioned by the almost uniform belief of many ages, that our Saviour is God equal to the Father.

In contending against them, Unitarians are often led to consider his character only, whilst he was with us on earth, and they are met by their adversaries with the glowing language of the apostles, who are speaking in their writing, of his present glorified state, in which the man, who was persecuted to death, even death on a cross, is exalted to that glory for which he endured shame, and willingly exposed himself to this disgrace. That Jesus in the first state of his existence was a man like ourselves, sin only excepted, I cannot for a moment hesitate to affirm; but in this state he was distinguished from all other human beings, by the peculiar appointment of the Almighty to the high office of Messiah, proclaimed by the voice from heaven, "Thou art my beloved Son in whom I am well pleased;" and two of his apostles were favoured with a glimpse of his future glory, when they saw him in the Mount, conversing with Moses and Elijah, and heard his superiority over those great characters maintained by a similar heavenly voice; "This is my beloved Son, hear ye him."

That Peter, after such a manifestation of the glory of his Master, could deny him, is a melancholy proof of the weakness of human nature; yet he nobly redeemed this fault, and shewed by his future life, his conviction that he was the servant of one who was enabled to make him partake of even a greater glory than that of which he had been an eye-witness. The descent of the Holy Spirit on the day of Pentecost, the vision of Paul, the miracles performed in the name Jesus by the apostles, all tended to confirm their faith in a glorified Master, and naturally led them to the use of that language respecting him, which is too much neglected by modern Unitarians. We cannot exalt the Saviour too highly: all our words fall short of the ideas entertained by a true Christian towards him. If we contemplate him on earth, performing the arduous duties of his mission without fear and without reproach, how much beneath him do other mortals appear, whose deeds are emblazoned in the pages of history! But now that he is exalted on high, that he who was perfected by suffering is admitted to a glory which surpasses

all human imagination, and that he has lived in this state for upwards of seventeen hundred years, what power of language can convey an adequate idea of such a character! Exalt him as we please, we shall fall far short of his perfections: yet are we related to him, though in a different manner from that derived from our common ancestor. Adam, the first man, was of the earth earthy, and through him we derive the appellation of sons of Adam: Christ is the second man, the heavenly Lord, who was sent to make us like himself, and through him we become sons of God. He is a brother, gone before us to prepare a place for us in heavenly mansions; he has pointed out the way to us by which we may become like him and partakers of his glory; and there is one quality in which, if he must always beyond measure surpass us, yet are we called on to imitate him, and in this consists the great excellence of the Christian character. The words of the Apostle Paul are the most appropriate I can use on this occasion: "There are three things, faith, hope, and love, but the greatest of these is love." The two former have their places in this life; but the latter, if it takes up its abode with us here, will remain with us through the ages of eternity.

Let not then the Unitarian be afraid of too highly exalting our Saviour: whilst he acknowledges the unrivalled supremacy of God the Father, he need not be afraid of expressing in too exalted terms, the reverence he entertains for his Lord and Saviour. We shall thus convince our Trinitarian brethren of the impropriety of those epithets with which they too often designate us; we shall lead them to understand the true grounds of our separation from them; and that, if our respect for the Majesty of heaven entitles us to the name of Unitarian, yet we glory no less in the name of Christian. We shall manifest to them that our faith is in perfect accordance with the words of the apostle, "To us there is but one God the Father, of whom are all things, and we in him, and one Lord Jesus Christ, by whom are all things, and we by him." In great seriousness of mind, and with a most ardent zeal for the promotion of Unitarian Christianity, I submit

these thoughts to the consideration of our Unitarian brethren, not doubting, that the more we manifest our zeal for our Saviour, the more easily shall we correct the misapprehensions of those of our brethren, who, in exalting him to be God, diminish in fact our relationship to him, and deprive him of the honour to which he is justly entitled.

W. FREND.

Birmingham,

June 6, 1825.

SIR,
I INCLOSE you a copy of a letter of Dr. Doddridge, which came to me among other papers of his candid and consistent biographer the Rev. Job Orton. It may be acceptable to your readers to see in what light the writer viewed the compliance with the test required by the unholy alliance of Church and State. A recent instance of a gentleman, not of the *sect* by law established, qualifying for a secular purpose, which has occasioned much notice in this neighbourhood, induces me to send it to you, and as it appears, by the accompanying remarks, to have been attended with good effect at the time, it may have a similar beneficial effect in inducing others to ponder well before they take a similar step.

TABELLIO.

Wareham, Dorset, Oct. 8, 1768.

DEAR SIR,

I am sorry to have so long delayed sending you a copy of the following letter of Dr. Doddridge's as desired by Mr. Fawcett, which was owing to its being among many other papers where I did not expect to find it, after I had spent much time in looking over others where I expected it. If you wished for this copy for the sake of the subject of it, I have also by me letters on the same occasion from Messrs. Barker and Pearson, which are at your service: but if you have any thoughts of publishing any of the Dr.'s letters, or choose it on any other account because it was his, you here have it with the omission of two or three lines which were too complaisant on what I had wrote. I thank you, dear Sir, for the important service you have done by publishing so much, lamenting that you should be

laid aside from public service whether by this or whatsoever other means. It would give me pleasure to learn that God was pleased to bless you with more established health, either from yourself or Mr. Fawcett, to whom please to present the cordial respects of,

Dear Sir,
Your obedient, humble servant,
S. READER.

P. S. The following and other letters mentioned above, kept Mr. Brown and the best of our Dissenters from qualifying.

Northampton, Nov. 5, 1750.

MY DEAR FRIEND AND BROTHER,

Two things have concurred to prevent my returning an earlier answer to your important letter; the one, that it was so important as to require some maturity of deliberation; the other, that a pain in my right arm, which confined me to my chamber, when I received it, made it that time very difficult for me to write. * * * * Yet lest I should seem to shelter my indolence under the veil of modesty, which is no uncommon case; I will give you a few lines as to my own view of the matter, which I have canvassed the more carefully out of regard to the excellent character of that worthy person, at whose desire you consulted me; and because good Mr. Blake, from whom I have received a letter on the occasion, tells me the question affects many places, and that Mr. Brown's determination either way, will have a considerable influence on many more.

I presume not absolutely to determine the question, which I am the more unwilling to do, when I consider how widely several most excellent men have been divided in their opinion about it. Colonel Gardiner made no scruple at all of taking the test. Those very great men, Mr. Howe and Dr. Bates, I think very unhappily for the Dissenting interest, strongly urged Sir Thomas Abney to do it. Captain Ekins threw up his commission, when he earnestly desired from the most Christian motives to keep it; and when I pleaded, as I then did, for his submitting to it, he answered, "I know too well what the weight of guilt is, to venture on any consider-

tion, to run the risque of incurring it."

I will not, as I said above, take upon me to determine for another; but I apprehend the following considerations deserve to be weighed by one whom Providence calls to determine for himself.

But I must first premise, that I here go on the supposition, that the person deliberating has a previous persuasion that there is nothing absolutely unlawful in communicating with the Established Church; and yet that it is not generally eligible, and so little so, that he has not thought fit, at least of late, to do it, when no such occasion as its being a qualification for an office has occurred: for I suppose that if the contrary were either way the case, there would be now no such consultation about it.

It must therefore be considered in the present case, whether the advantageous consequences attending a compliance, will counterbalance the inconvenience which may probably result from it: I mean, not simply from taking the communion at the Established Church, but taking it as a test.

On the side of a compliance, I think the principal arguments are these; 1. The support which may be given by this means on the one hand to the present Government, and on the other to the Dissenting cause, which may be by this more powerfully supported. 2. The more effectual suppression of profaneness and immorality, by the authority to be thus acquired. I do not mention as a 3rd argument the promoting of mutual candour between the Church and the Dissenters; because, so far as I can observe, the church people are exasperated rather than conciliated by such compliances, and speak more respectfully of those that decline them, than of those who go thus far, and no farther.

On the other hand there are opposite aspects to be considered, which are of such weight that I confess they would effectually discourage me, though I pretend not to make my views a standard for others in this case or any other. But it is necessary here to consider, and so far as may be to compute, 1. The influence that a compliance may have on countenancing, and so perpetuating, this grievous test

which bears so hard on tender consciences, and beyond all controversy tends so much to the dishonour of religion. In proportion to the degree in which I could wish to be able to repeal it, I ought to be cautious how I encourage it. Nothing seems so likely a way to break it as a resolute resistance: had the Dissenters to a man refused to act under it, I believe the ministry would long since have seen it necessary, even for their own security, to have abolished it. If it be said, the number of places which would be affected one way or another is so small, as to be beneath the notice of a ministry; 'tis obvious to answer, that this overthrows the chief argument in favour of a compliance. Ministers of state can compute our comparative importance to them, better than we: and if they think us of less importance than we really are, and by despising us hurt themselves, as Sir Robert Walpole evidently did, they must thank themselves. Blessed be God, the throne is not like to fall with any set of ministers, and their successors may be wiser. Our friends must consider, 2. The reproach which may be brought on the Dissenters by a supposed interested compliance one way; as well as by an unreasonable stiffness, the other. People will say, that it either does or does not violate consciences to communicate with the Established Church: if it does, why do we ever do it? If it does not, why do we keep up a separation? And few will be intelligent or candid enough to enter into the distinction between doing it occasionally and constantly; or, knowing the meanness of the motives by which they themselves are governed, to believe ours to be so noble and so pure as we pretend. 3. The degree in which a compliance may embolden some Dissenters or others, to approach the sacred ordinance in question merely on secular views, and to act as if they thought that what is sacred in it were annihilated when it is thus used. When I have seen how readily perhaps a little place has brought some to that table at church, when, though in judgment they were Dissenters, no consideration could prevail upon them to enter into church communion amongst us; I own I am inclined to lay no small stress on this,

when I compare it with the caution of not being partakers with others in their sins. Our friends will further consider, 4, The invitation it may give to members of considerable families among us to go oftener to church, that they may obviate the objection which seems so naturally to lie against their going thither only for a qualification. By this means much of the spirituality of their test may be lost, acquaintances and intimacies with church families be formed, and so our young branches cut off from us, and engrafted on the other stock. This has often been the case already; and it leads me to think the Dissenting interest would be much weakened by the more general prevalency of those compliances which are chiefly pleaded for as a means of strengthening it. I only add, 5thly, That it is certainly of importance for the gentlemen immediately in question to consider the manner in which their communicating with the Established Church, will be taken by other members of those Dissenting societies to whom they stand related. If they will be grieved and offended, charity may in that view require a forbearance: only great good indeed is to be opposed to it, and the offence when taken, may occasion mutual disgusts and alienations, which may probably enough end in the entire separation of the next generation, and be urged as the effects of an unreasonable stiffness, which may seem to them one of the greatest of all faults. These, my good friend, are the chief, and so far as I can judge most useful thoughts which have occurred to me on the head. You will please to communicate them with my most respectful service to that truly honourable and excellent person, for so I must esteem him, at whose request you wrote, and assure him that I earnestly pray that God may direct his counsels, and that if it will be most for the Divine glory and the public good, that he should qualify himself for an office, in which I question not but he would act very worthily, nothing that I have writ may prevent it. But as I am yet more afraid of doing or encouraging what may be wrong, than of omitting what may possibly be right, but seems at best suspicious, I hope he will excuse the

caution with which I have expressed myself. I have hardly left myself room for our united salutations to yourself and good Mrs. Reader, your children and Mr. Blake, but my best wishes are formed for you all. May your life and usefulness be long continued, and may you see your family and the church under your care prosperous to your wish.

I am, Rev. and dear Sir,
Your affectionate brother, and faithful humble servant,

P. DODDRIDGE.

GLEANINGS; OR, SELECTIONS AND REFLECTIONS MADE IN A COURSE OF GENERAL READING.

No. CCCCXV.

A Mad Prophet.

The eccentricity of the human mind is in no case more remarkable than in the history of such as have fancied themselves prophets. *Hieronymus Cardamus*, an Italian physician, of the 16th century, was one of these singular characters. He was sent for to Scotland, in the year 1522, to cure *Hamilton*, Archbishop of St. Andrews, of an asthma, which cure he effected; some say that he left with the Archbishop a prediction of his (the prelate's) disastrous fate. On his return home, he visited London, where he calculated King Edward VIth's nativity. He also drew a character of this prince. So addicted was he to astrology that he published a scheme of Jesus Christ's nativity, and undertook to prove that all those things which happened to him necessarily came to pass from the position of the stars; this was an occasion of great scandal. He pretended to four extraordinary gifts of nature: 1. That he could fall into an ecstacy whenever he pleased. 2. That he could see whatever he pleased. 3. That he foresaw in his sleep what was to befall him. And, 4. That he could foretell it likewise by certain marks which appeared on his nails. Notwithstanding his heresies, he had a pension from the Pope. He died at Rome, about 1576. It is said, that having foretold the day of his decease, he starved himself to fulfil his prediction. Few people, says Bayle, in the like case, stand up with so much courage for the honour of their art.

REVIEW.

" Still pleased to praise, yet not afraid to blame."—POPE.

ART. I.—*An Inquiry into the Sense in which our Saviour Jesus Christ is declared by St. Paul to be the Son of God, in Two Sermons, &c.*
By John Hume Spry, D. D., &c.

(Concluded from p. 298.)

DR. SPRY has selected an excellent motto for his pamphlet: "Dogma enim de Deo Patre, Filio, et Spiritu Sancto, quod nostra supponit religio, res mihi est tam sancta, ut extra divinam revelationem hic nihil sapere velim vel audeam, et vera etiam meticolose scribam;"* and we heartily wish that he had adhered to the letter and the spirit of this wise determination. Undoubtedly, what Christian preachers declare concerning "the Father, the Son, and the Holy Ghost," should be nothing further than the Bible sets forth: nor should the comments of uninspired men, or the authority of "the universal church," be regarded, except as these agree with the tenor and statements of the Scriptures.

"An Inquiry into the Sense in which our Saviour Jesus Christ is declared by St. Paul to be the Son of God," might seem to be most legitimately, and fairly, and auspiciously pursued by a mutual comparison of all those passages in the discourses and letters of our Apostle, where he speaks of the Founder of the gospel, under this appellation. Such, however, is not the nature or the course of Dr. Spry's argument. Indeed, notwithstanding he tells us, (p. 38,) that he has appealed to "several" remarkable passages in the Epistles of the illustrious citizen of Tarsus, the investigation is, after all, *confined*, thus far, to three texts of three separate epistles: and the inconclusiveness of the select preacher's reasoning upon them, has already been demonstrated, and, before we have closed this Review, will yet more fully be demonstrated.

We shall soon perceive, whether he meets with greater success in his remaining and extended inquiry.

The text which he next discusses,

is Rom. ix. 5 [“whose are the fathers,” &c.]. In Dr. Spry's opinion, Paul here “declares Christ to exist in more natures than one, and invests him with attributes and titles which can belong to God only” (pp. 40, 41). However, that the phrase, “according to the flesh,” will not bear the stress and the interpretation put upon it by the select preacher, other passages sufficiently evince. It is not a little remarkable, that in the third verse of this very chapter the Apostle speaks of his kinsmen “according to the flesh” [κατα σαρκα]. Did the Israelites exist then in more natures than one? Were Dr. Spry consistent with himself, he would argue that they did. In like manner, were he just to his own principle of exposition, he would infer that because Ishmael is stated (Gal. iv. 23) to have been born *after the flesh*, [κατα σαρκα,] Ishmael was the possessor of two natures. Of these and of similar texts the connexion well illustrates the meaning. In Rom. ix. 5, as in i. 3—5, the Messiah's office has been distinguished, in plain and significant terms, from his natural descent: being the Christ, he was the Son of God; yet his entire, unmixed humanity [το κατα σαρκα*] is no less strongly affirmed. Nor is it a correct assertion, that Paul now invests Christ “with the exclusive attributes and titles of the Deity.” We alter not, we transpose not, a single word in the original: we indulge in no conjecture; still, we humbly maintain, that Dr. Spry may be fallible in his punctuation, if not in his comments, and that the received translation of the passage is erroneous.

It perfectly suited the habits of Paul's mind and language to praise God, supreme over all, for the privileges of the gospel.† That the form here used by him, with this view, is not inadmissible, whoever turns to

* Εξ αυ [των πατερων] δ Χριστος, το κατα σαρκα. The *office* he derived, and could derive, only from God: that it should be conferred on a human being, was essential; and, thus far, Christ was “from the fathers,” of the race of man, of the seed of Abraham.

† 2 Cor. i. 3, xi. 31; Ephes. i. 3.

* “Vitrina, Observat. Sacra. Lib. v. Cap. ii.”

Psalm lxviii. 19, in the LXX., will acknowledge. Nor was the Apostle constrained to make, on all occasions, exactly the same position of his words.* Erasmus placed a comma after *σαρκα*; and we are not ashamed of the authority of "that great, injured name."

On Coloss. i. 15, &c., Dr. Spry offers some criticisms that will hardly bear a rigid scrutiny. The idea of an identity of rank and nature, is absolutely excluded by the distinction which Paul draws between the invisible God and the image of the invisible God; while the whole context of the passage shews that it is not the material creation of which the Apostle speaks. "Things that are in heaven and that are in earth," mean, in the phraseology of the writer of this Epistle, Jews and Gentiles. We state the fact deliberately, and under the sanction of an author whose learning, judgment and impartiality will not be lightly questioned.†

But, adds Dr. Spry, "St. Paul, in many passages of his Epistles, declares that divine worship is due to Christ; and represents him as proclaimed in heaven and earth as an object of devotion." The select preacher, most unfortunately for himself, instances in Philip. ii. 9—11. To that very passage we appeal, as one of those which teach the contrary doctrine. Had we not long been sensible of the correctness and force of the maxim, *Nil admirari!* both in theological discussions, and in ordinary life, we might be astonished at this gentleman's acquiescence in the received translation of a part of the tenth verse, and at his conclusion from the Apostle's language. Paul's words are, *βασιλευσατε Ιησος παντων καρδιης.* How ought the preposition *ο* to have been rendered? Let the answer be Archbishop Secker's :‡

* In the examples cited under the preceding note we discern some little variety, in this respect.

† Ernesti J. A. E. Opuscula Theologica, (ed. 2^a.) pp. 397, &c. The same criticism occurs in Locke on the Epistles, (Ephes. i. 16, note): and it has been illustrated in the late Rev. Robert Tyrwhitt's masterly Tract, "On the Creation of all Things by the Man Christ Jesus."

‡ Sermons, (3d ed.,) Vol. III. 344.

"Every knee shall bow in his name; for so it should be translated, not at his name—to bow the knee in the name of Jesus, is to pray in his name." This passage, then, instead of declaring that divine worship is due to Christ, instead of representing him as proclaimed in heaven and earth as an object of devotion, holds him forth, on the other hand, as the Mediator, (1 Tim. ii. 5,) through whom Christian worship must be offered, and Christian devotion exercised.

Neither can the select preacher, with justness, rely on 2 Cor. xii. 8, 9, as sanctioning worship to Jesus Christ. We contend, firmly, yet humbly, that no act of *worship* is there mentioned. The word rendered *besought*,* has neither in the original nor in the translation that specific import. If Dr. Spry will consult the respective concordances of Tromm and Schmidt, he will perceive that other words are usually appropriated to the sense of *prayer* and *sacred homage*.† Paul was especially and pre-eminently the servant of Christ, who called him, by a miracle,‡ to the faith and ministry of the gospel, and by whom he was favoured, at different times, with momentous communications and assurances, in vision. It was upon an occasion of this kind that the language on which Dr. Spry places so undue a weight fell from our Saviour and from his apostle. Now Christians are instructed to present their petitions and *adorations* to an unseen Being. Yet in the case under consideration the being addressed was visible. Where is the evidence that Paul ever addressed him, *when he was not the object of sense?* It follows, therefore, that no *religious worship was now offered*, and that we have here no proof of our Lord's deity.

The rest of Dr. Spry's second discourse, will not require any particular animadversions. We take our leave of his "Two Sermons," and shall give some account of his remarks on Mr. Belsham's New Translation and Exposition, &c.

This gentleman is accused, by the

* Παρεκαλεσα.

† v. g. δεομαι, λατρεω.

‡ Mon. Repos. XIX. 613, 614. The student may be interested by the comment of Kuinoel on Acts ix. 3, &c.

select preacher, of being the advocate of "forced and strained interpretations." A charge most indefinite and unsupported! By "forced and strained interpretations" an ecclesiastical disputant means interpretations widely differing from those which he himself embraces. Without attempting any general review or confutation of Mr. Belsham's work, Dr. Spry undertakes to examine his commentary upon the several texts adduced in the preceding sermons.

Of these passages the first is Rom. i. 3, 4. For the just explanation of it, the select preacher refers again to Allix's visionary hypothesis, and gratuitous statements, and, moreover, avails himself of a long and irrelevant quotation from the writings of Bishop Bull. If Paul is permitted to be his own expositor, there will remain no doubt that a capital proof of the Messiahship of Jesus of Nazareth was his resurrection from the dead; and that hence, as well as for other reasons, he is termed "the Son of God." The Apostle's language, on this subject, in the beginning of the Epistle to the Romans, must be compared with Acts xiii. 33, and with ii. 24—37; from which portions of the New Testament it receives the clearest illustration.

We have already submitted to our readers a translation of some of the introductory verses of the Epistle: we have shewn that the meaning of the words *κατὰ σάρκα* is, "by natural descent," and of the phrase *πνευμα ἅγιον*, "sacred inspiration." In these points we fully agree with Mr. Belsham; though we are friends to a translation more literal than his, and less paraphrastical. The matter has been treated in the happiest way by the incomparable Lardner. We shall give a reference below to his exposition of the text;* as well as to an observation of Locke's.†

The select preacher censures Mr. Belsham for supposed injustice to the Apostle's statement in Gal. iv. 4—7. Dr. Spry has the luckless fate of being again confronted by an Archbishop. Newcome, one of the best theologians of any age or country, renders *το πληρωμα το χρονον*, in his margin, by "the full time." So does Wakefield: so does Mr. Belsham; and, while to

our taste or perhaps to our habits, not to say our prepossessions, the words "the fulness of the time," rather approve themselves, we perceive no solid difference in the meaning. It is with good reason that the author of the "Exposition," &c., refers to ver. the second of the chapter, for an unquestionable comment on the phrase. The completion of the pupillage of the church, (Acts vii. 38,) under the law, was the time determined in the Divine counsels, from eternity, as the æra of the Son of God's coming into the world.

What does Dr. Spry intend by "the opinion" (p. 90) "of wiser men than Wakefield, and more accurate theologians than Newcome"? This sneer is indeed dishonourable; and the dis-honour is all his own. Gilbert Wakefield, it shall be admitted, was not one "of that very foolish class of men, whom the world calls wise in their generation." He was no "tool of corruption," no "spaniel slave of power." But to great talents and attainments he added great virtues; the virtues most characteristic of a genuine disciple of the blessed Jesus, though they were not altogether without the alloy of human imperfection. As a scholar and a critic, nor least as a scriptural critic, his learning and his skill are far beyond our praise. In what respects Newcome was an inaccurate theologian, we find it difficult to discern. His opinions, it may be, were not those of Dr. Spry: they were not precisely those which we ourselves entertain. Yet we do not therefore depreciate his labours as a translator and divine. To a most extensive acquaintance with books he joined unremitting diligence of *personal* investigation. His works are monuments of his piety, erudition, taste, judgment and catholicism: his masterly "Observations on our Lord's Conduct," &c., would alone transmit his name with honour to posterity.

This digression, if such it be, is imputable to the select preacher. In pursuing our strictures on his appendix, we may observe, that there are passages in which the article is pre-fixed (p. 92) to *πνευμα*, without giving it any other sense than that of a quality or disposition; as 1 Cor. ii. 12.

Dr. Spry condemns Mr. Belsham's rendering and exposition of the word *αιων*, in Heb. i. 2. "It is often used," said that gentleman, "for age or dis-

* Works, Vol. XI. (1788), 116, 117.
† On Rom. i. 4.

pensation ;" upon which statement our author remarks, with an air of triumph, and with evident self-complacency, " He can scarcely mean that age and dispensation are synonymous terms ! ! " No ; Mr. Belsham has neither affirmed nor intimated thus much of the terms, in their *etymological* sense. On the contrary, he has limited himself to one of the *scriptural* acceptations of *αιών*, his interpretation of which is perfectly correct. We refer, in proof, to Matt. xii. 32, where, " this world," or " age," [αἰών] is the *Jewish* ; " the world to come," the *Christian* age, or dispensation, to Matt. xxviii. 20, and to Heb. xi. 3.*

Although we do not, like Mr. Belsham, translate δι' οὐ, " with a view to whom," we are, nevertheless, aware that such a rendering of the words has the support of some highly respectable authorities. Beza's is at least as important as that of Grotius. In the Plutus of Aristophanes, (Oxon. 1810,) ver. 93, καὶ μηδ δια τοῖς χρηστοῖς γε, κ. τ. λ. we are desirous of ascertaining the signification of the writer's language, rather than of discussing the merits of the scholiast's criticism. But this quotation is irrelevant ; first, because it presents an example of δια with the accusative, and not with the genitive ; and, next, because the translation, *a probis honore adficitur*, cannot be improved. Thucydides, we believe, will supply Mr. Belsham with one or two passages which apparently, if not really, are more to his purpose : with one he himself had long since furnished Dr. Priestley ;† another we had marked in our copy of the same historian, [ed. Edinb. 1804, L. v. § 53,] δια θυματος, " on account of the victim," or " with the view of claiming the victim, and possessing themselves of it,"—and we trust that we shall be excused for thus carefully noticing the edition, because some difference of arrangement, by the different editors, might tempt us to exclaim, with Dr. Spry, (p. 98.)

* The passages in Thucydides are probably referred to erroneously, as the words which Mr. Belsham cites are not

* Schleusner, in verb, and the satisfactory note of Dr. Sykes, in loc.

† Lindsey's Second Address to the Students, &c. p. 297, note [h].

to be found, Hist. Lib. vi. S. vii. edit. Bipont."

Under that section " the words" do not occur in the Edinb. ed. of 1804. We find them, however, in S. 57 of the sixth book, where they make a part of the celebrated narrative concerning Harmodius and Aristogeiton. In Lindsey's note * the reference is to Hudson's, or the Oxford, ed., of 1696, and to the page, instead of the section.

As to the language cited, by the author of the Exposition, &c., from Josephus, we agree with Dr. Spry, that the expressions are idiomatic, and therefore do not bear upon the question. Of the same idiom we have an instance in 2 Cor. v. 10.† We are clearly of opinion, upon the whole, that in the text under review, the usual sense of δια is to be retained. Valekenar suspects the genuineness of any passages in classical writers, where this preposition, so combined, has a different force and meaning. Whether he has external authorities for altering them, is not stated. That such passages can be discovered, is, with ourselves, a matter of doubt. Seeming anomalies, of this nature, in particular, justify our hesitation : we believe, too, that δια θυματος and δια κινδυνος, admit of being translated by *per hostiam* and *per periculum*.‡ After all, Mr. Belsham has been substantially correct in his quotation, and cannot be regarded, with truth, as fanciful and singular in his rendering : Dr. S. Chandler's concession § in respect of the sense of δια may well be styled remarkable ; the rather, as that able and excellent man was both " a high Arian" and, for his age and situation, a considerable Greek scholar.

The select preacher can be little acquainted with scriptural or even with common language, if he imagine that such words as ποιεω in Greek, and *make* in English, refer, of course, to a material creation. What if we should say that in the former clause of the verse *appointment*, and in the second *arrangement* is expressed ? How could Dr. Spry set aside this rendering

* Ut sup.

† Mon. Repos. VIII. 36.

‡ There is an evident sense in which " the victim" was " the means" of the irruption, and Hippias " the means" of placing others in danger.

§ On Eph. iii. [note i] 11.

and interpretation, except by the convenient aid of human creeds?

This gentleman observes, truly enough, (p. 109,) that "many have been endowed with miraculous powers." Can he inform us, in whom besides Jesus Christ miraculous powers were perpetually resident? When he shall have imparted this information, we may allow that he has well expounded Heb. i. 1, 2, &c.

If he argue, in behalf of his favourite theological tenets, from detached words and clauses, he cannot, in justice, complain that his reasonings are opposed by the production of texts, which entirely remove the fancied mystery.* Is Christ stated to be the image of God? So is Adam.† Nay, more: Mankind, the descendants of Adam, are said to be the image and glory of God;‡ and this has even been affirmed of individual Man. We repeat, too, that there may be resemblance, but can be no identity between the *original* and the *image*.

"Schlichtingius and Taylor" are treated by the select preacher, in his further remarks on Rom. ix. 5, with the affectation of marked contempt. He thus disposes of them: "Of Schlichtingius and Taylor I say nothing." For his own credit's sake, it would have been better, if he had not said even thus much. The learning, diligence and talent of Schlichtingius, are undoubtedly: and Bock himself § records with praise his distinguished courtesy and candour. Of Dr. John Taylor, of Norwich, the very estimable descendants, and the numerous admirers, will recollect, that Bishop Edmund Law || and Bishop Watson ¶ acknowledged most significantly the superior

* We believe that phrases supposed to express or imply two natures in the Messiah, namely, one pre-existent, the other human, virtually contrast his two states, i. e. his state during his ministry and his present exalted state. See 1 Cor. xv. 47; 1 Thess. iv. 16, and Origen against Celsus, (Spencer,) p. 43.

† Gen. i. 26.

‡ 1 Cor. xi. 7.

§ Historia Antitrib. &c., art. Schlicht.

|| — "An ingenious friend, Dr. Taylor." Considerations, &c. [1820], p. 90, note.

¶ Collection of Theological Tracts, Vol. I. Table of Contents, &c., III. 315, &c.

merits of a divine, of whom only they who are ignorant of his writings, or unable to appreciate them, can speak with superciliousness.

But this specific criticism of Schlichtingius and Taylor is "conjectural." *Conjectural* let it be. The conjectures of such men, are worth more than all the lucubrations of a lower tribe of authors. We ourselves do not adopt these emendations of the text of the Greek Testament. Neither do we despise them: by Griesbach they have been honourably noticed; although they are disrespectfully, and somewhat flippantly, mentioned by Dr. Spry.

Whitby is now introduced. To what *sect* did HE belong? He was a member and a minister of that which is established by law. Yet Whitby, in the later years of his life, adopted the conjecture of Schlichtingius. Let us listen to what the select preacher says respecting this well-known fact:

" — when Mr. Belsham lays claim to the support of Whitby, he forgets that it is necessary to shew why the *δευτεραὶ φροντίδες* of this learned man are to be preferred to his deliberate opinion, as given in his *Commentary*, that work on which his fame is chiefly built." (Pp. 112, 113.)

No such *forgetfulness* existed in Mr. Belsham: no such *necessity* was imposed on him. The burden of proof rests, on the contrary, with Dr. Spry, who, it is possible, may have heard something about "second thoughts," and the value of them, and about sages, both ancient and modern, that have endeavoured to grow wiser and more intelligent with added years. Are Whitby's *Last Thoughts* less than his *Commentary*, a record of "his deliberate opinion"? Do they bear marks of dotage? We throw out the challenge, without fear, to the select preacher, whose exclusively are the *forgetfulness* and the *necessity*. By the way, he has misnamed the valuable little tract inscribed with the title *ὑστεραὶ φροντίδες*. The *δευτεραὶ φροντίδες* are Hammond's.

It is the practice of Mr. Belsham, and it evinces at least his fairness and impartiality, to cite interpretations by widely differing expositors. This method of annotation suits the taste and wants of a numerous class of

readers: to Dr. Spry it may not be essential or useful; nevertheless, it should have escaped his censure.

Our author charges Mr. Lindsey with having made a rash and unfounded assertion, when he declared that the famous clause in Rom. ix. 5, was read so as not to appear to belong to Christ, at least for the first three centuries. However, adds the select preacher, "It is not necessary to suppose that *he knew* this not to be true. But Mr. Belsham either *knew* it, or he has never read all that Whitby wrote upon this very passage." With the same want of candour and of justice, the select preacher levels a sarcasm at "Mr. Lindsey's fidelity and the easy credulity of Mr. Belsham," p. 117.

The truth is, that Mr. Lindsey* has expressed himself with his characteristic modesty and caution: on the passage before us he observes, "IT WOULD SEEM that it was read," &c. &c. If some of the early fathers cited and understood the last clause as referring to Jesus Christ, still a powerful stress may with reason be placed on the opposing statements found in others of them, and produced by Dr. S. Clarke,† whose argument, certainly, goes to shew, that neither in point of principle nor of fact can the text be serviceable to Trinitarianism. Mr. Lindsey's remark, we admit, would have been more correct, had it been still more qualified. We take the case to have been, that of this famous passage no such application was *generally* made by Christian writers of the earliest ages.‡

Learned halls and academic bowers are occasionally visited by Dr. Spry, who, nevertheless, could not have been at Oxford when he penned the sentence, "I have no present means of reference to Origen." How scanty then must have been Mr. Lindsey's "means of reference" to that father, when he drew up the Sequel to the *Apology*! §

* Sequel, &c., pp. 204, &c.

† *Scrip. Doct. of the Trinity*, No. 539.

‡ Our copy of Bowyer's *Conjectures* belonged formerly to a distinguished scholar, who, in the margin, ad loc. has put his broad negative on Whitby's statement in the *Commentary*.

§ His note is taken mainly from Clarke.

Controversial writers would be more readily disposed to allow for each other's omissions, &c., did they bear in mind the frequent, nay, palpable, errors, into which learned and worthy men, of various communions, have fallen, as the effect of a too rapid glance of the eye at the pages of their predecessors. In *Bowyer's Conjectures*, under this very text, Mill is represented as affirming THAT of Rom. ix. 5, which, in reality, he does not say of it, but of 1 Tim. iii. 16. Clarke,* too, is cited as the authority for such a representation: whereas Clarke gives the words of Mill under No. 540, and not under No. 539; and the mistake of Bowyer, or his friend, has plainly arisen from the circumstance of his having overlooked the distinction.

With regard to Coloss. i. 15, we shall simply lay before our readers Mr. Wellbeloved's convincing note on Gen. i. 27:

"The Apostle Paul evidently conceived that the *power* of man constituted his resemblance to God. See 1 Cor. xi. 7. [See, too, Ps. viii. 5, 6.] As to the passages which are usually produced from his writings (Eph. iv. 24, Col. iii. 10) to prove that holiness, righteousness, and knowledge, were also qualities which the historian of the creation had in view when he spake of the image of God, a careful and impartial attention to these passages will shew, that they refer not at all to what Adam was, but to what the professors of the gospel ought to be."

That the preposition *το* has various significations, may be allowed: that it has quite so many as Schleusner assigns to it, we may fairly question; and it were to be wished, that this otherwise excellent lexicographer had been more studious of condensation and perspicuity in his statements of the secondary meanings of words. If Col. i. 15, be compared with the seventeenth verse of the same chapter, the passages will be found illustrative of each other [*τον αυτην εκποθη τα παντα, κ. τ. λ. • • • τα παντα ει αυτη συνεστηκα*]. No different principle of criticism can be legitimate.

Let us next attend to the select preacher's additional remarks on

* *Scrip. Doctrine*, &c.

Philipp. ii. 6, 7. Though he professes to be the advocate of *literal* translation, he complains, however, of Mr. Belsham, for rendering the words *μορφὴν δοῦλον* by “the form of a slave.” Now this version of the phrase is far from being new; and, inasmuch as we are hostile to the practice of confounding *paraphrase* with *translation*, we must pronounce that the author of the Exposition, &c., has been eminently just and faithful, in this instance, to the original. “But,” Dr. Spry observes, after Bishop Bull, that “δοῦλος is opposed to Θεος, not to ανθρωπος; it means the subject condition of man in his relation to God, not that of a slave as compared with a free man.” Our reply is, that even were this a correct view of the thing, such a comment cannot set aside the accuracy of Mr. Belsham's rendering: for *μορφη* still means a form, and *δοῦλος* still means a slave. These terms, in truth, must not be taken singly. To the phrase *μορφὴ Θεου*, in verse the sixth, Paul opposes the phrase *μορφὴν δοῦλον*, in verse the seventh. Jesus Christ was not only a man (*ανθρωπος*), but a man in a most abject and servile condition* — familiar with sorrows and with woe: Jesus Christ was neither a real slave, nor actually and essentially God; and the combination of the substantives no more supposes identity in the one case than in the other. (Pp. 137, &c.)

That *ιτα* is used adverbially in the Gr. of the O. T., Whitby has affirmed, and the select preacher cannot deny: that it is so employed there frequently, Whitby has asserted and proved; since he has brought forward not fewer than twelve examples in illustration.† Pp. 145, 146.

To the catalogue of divines and scholars, who have disapproved, for various reasons, of the received translation of Philipp. ii. 6, 7, Mr. Belsham might have added other celebrated names. The fact that so many critics have animadverted on this rendering, may read a lesson of candour

* Jesus Christ submitted to the death of a slave. See ver. 8, and Jell's Paraphrase, in loc.

† So Bengel: “accusativus adverbias. et, ut saepe in Jobo.” Gnomon, in loc.

and of equity to theological disputants; and, among these, to Dr. Spry.

In John v. 18, the evangelist records not a doctrine taught or recognized by Jesus Christ, but the perverse and wilfully erroneous gloss, which the leading Jews put upon his language; and to that gloss the select preacher is most perfectly welcome. P. 146.

Concerning 2 Cor. xii. 8, 9, we again say, on ground which has already been pointed out and vindicated, that it is not an example of *prayer* to Christ.

We think it unnecessary to proceed with these strictures on Dr. Spry's pamphlet: of the nature and degree of his qualifications for engaging in the Trinitarian controversy, our remarks may have enabled the reader to form a judgment. On the collateral subject of church-authority we do not at present enter. The sixth, eighth, and twentieth articles of the communion to which this gentleman belongs, are conspicuous by their recognition of the supremacy of “Holy Scripture,” which supremacy, however, does not appear to be duly and practically acknowledged by all her sons.

It is much to be lamented that the fairness and courtesy with which critical and theological discussions are pursued by some of our neighbours on the continent, have not more imitators in our native land. This state of things may admit indeed of an easy, yet, in respect of our country, of no honourable explanation. Not that there is any particular reason to complain of the select preacher. Though his ecclesiastical pretensions be more than sufficiently high, his language is gentleness itself, when contrasted with the style of some of his contemporaries and fellow-labourers. Still he does not, even here, do justice to his own character, or to those whom he opposes. While he seems desirous of treating them with civility, he often throws out insinuations of a want of sincerity and good faith in the writer against whom his attacks are principally directed.* On his own part, there is something like an assumption of infallibility—at least for “the universal church”—which it is not possible to support, and which,

* Pp. 90, 109, 115, 135, 140, 143, 162, in particular.

his Two Sermons and his Appendix would alone effectually demolish.

Let him continue "to make the utmost allowance for prejudices either inherited or acquired," nor forget that some prejudices may cleave to himself; let him aim at being just to Mr. Belsham, nor in one and the same sentence admit his sincerity and conscientiousness, and speak of supposed *artifices*, of which he is incapable! From errors of judgment, from the kindred infirmities which are the lot of all uninspired men, that excellent person claims no exemption: but he loves and values TRUTH so well, he has such a discernment of her character, and feels so powerfully her genuine influence, that he *cannot* practise any thing like deceit and *artifice*, in vindicating her pretensions.

To the reasonings of this instructive writer and venerable man we may not always subscribe: in his expositions we may not always concur. Yet there is scarcely any department of theological literature in which he has not laboured with advantage and success. In none perhaps does he so much excel as the illustration and defence of the evidences of natural and revealed religion.* Of this we speak, in particular, because his services here demand the gratitude of Christians of every denomination. Here the impartial reader may apply to him the language of J. A. Ernesti,† concerning the great and amiable and "calumniated" Grotius: "— fateor me indignari cum pro homine incredulo vituperari audio, qui veritatem religionis Christianæ inimitabili libello demonstraverit."

N.

ART. II.—*A Sermon, preached on Sunday, Jan. 23, 1825, to a Congregation of Protestant Dissenters, in St. Saviourgate, York, in aid of a Subscription for the Erection of a Unitarian Chapel in Calcutta. By C. Wellbeloved. 8vo. pp. 66. York printed; and sold by Longman and Co., London. 2s.*

TO those that question the propriety of the late change in the constitution of "The Unitarian Fund,"

* Mon. Repos. Vol. II. II, I. 206, &c.

† Opusc. Theol. 477.

(now resolved into "The British and Foreign Unitarian Association,") by which foreign missionary objects are contemplated, or that doubt the fitness of India as a field of Unitarian labour, we earnestly recommend this judicious, spirited and truly Christian discourse, which abounds with information relating to the theological state of our Indian possessions, and with arguments to shew that a prudent zeal for the spiritual welfare of our Indian fellow-subjects is an imperative duty.

Mr. Wellbeloved's text is the account of the vision to Paul of the man of Macedonia, praying him to come over and help them, Acts xi. 9. A clear opening of the sense of the passage prepares the preacher's way for laying down the principle of Christian missionary benevolence, which he proceeds to apply to the particular case before him.

He suggests some reasons for Unitarians having been hitherto less active in missionary schemes than some other sects—as, that they do not feel the same impelling motive as those that believe that unless mankind hold a particular faith they must perish everlasting— that they have felt doubtful whether Providence had yet called them to such exertions, seeing the little success attendant on the labours of their more active brethren—that they do not possess to any large extent the resources which are necessary to the effectual support of foreign missions, and find at home objects which they deem of at least equal importance and requiring no small degree of exertion—and that it is neither unnatural nor inexcusable if Unitarians have been restrained from engaging in foreign missions, by the certain expectation of vehement and unceasing opposition from those that might be labouring in the same field. Upon this last topic he says,

"A missionary in a foreign land, engages, even under the most favourable auspices, in an undertaking of extreme difficulty and danger: an undertaking which requires, every day and every hour, the spirit of a martyr: an undertaking which cannot be carried on without the willing sacrifice of personal ease and comfort; without much patient endurance of opposition and of insult, if not of actual persecution and suffering; without a meek submission to all the morti-

syng effects of prejudice, passion, ignorance and perverseness; without a temper that can patiently sustain the repeated failure of long-matured schemes, and the frequent disappointment of flattering hopes, a mind elevated far above all mere earthly objects, a heart immovably fixed on the attainment of the great end of his labours, and an eye steadily directed to the crown which the righteous Judge hath promised to bestow on those who 'finish their course, having kept the faith.' Such are the demands which are made upon every Christian missionary; but the Unitarian missionary would be called to additional trials. His fortitude would be exercised, not only by 'perils in the city, and perils in the wilderness,' but also by 'perils amongst false brethren.' His patience would be proved, not only by 'perils by the Heathen,' but by 'perils by his own countrymen.' They who now reproach us as deficient in zeal, if we should grow zealous, would brand our zeal as unholy and polluting. They who now blame us for our indifference, if we should rouse ourselves into action, would, to the utmost of their power, oppose and thwart us in all our measures. They who are now most forward in challenging us to produce from among converted Heathens the fruits of our toil in the field of the gospel, would be the first and most strenuous to render all our toil painful and unavailing. They would strew with thorns the rugged path they seem to invite us to tread; they would sow with salt the ground we should be preparing to cultivate; they would lay waste the harvest which might promise to reward our labour. They would leave no means untried to excite in the mind of the untutored Heathen, suspicion and prejudice; and they might, perhaps, encourage them, rather than listen to our voice, even like the men of Ephesus in the apostles' days, tumultuously to extol the object of their idolatrous worship."—Pp. 21—23.

By a felicitous application of his text, he adds,

"But the state of things has been recently changing, and a door is now opened to us by the Lord himself, which will, in the end, I trust, be 'a great door and effectual,' though many and bitter adversaries may attempt to shut it against us. There standeth a man of India who beseecheth us, saying, 'Come over and help us;' and this entreaty is addressed to us in such circumstances, that we may assuredly gather that the Lord hath now called us to pursue such measures as may supply those of India with more effectual means than they have yet enjoyed, of

hearing the pure and uncorrupted gospel of Christ preached to them."—Pp. 24, 25.

Mr. Wellbeloved next describes the characters of Rammohun Roy and Mr. Adam, and gives an account of their labours and of the present state of Unitarianism in the East, taken from sources which must be familiar to our readers, and then concludes with the following appeal to Unitarian liberality and piety, which was effectual on the hearing of the sermon and cannot be unavailing on its perusal :

"And now, my friends, I have put the case fully and fairly before you, and I cheerfully leave you to determine what duty demands of you; persuaded that you will determine wisely and act conscientiously. I would hold out no fallacious hopes; I would not deceive you by promises of speedy and brilliant success, attending even the best directed and the most strenuous exertions. The fruits of any labours of this kind, undertaken in that part of the globe, our eyes cannot expect to behold. The fields there, are very partially, if at all, 'white already to harvest.' The seed is yet but sparingly sown. But, as in respect of the blessings of the gospel, 'we have reaped that on which we bestowed no labour; other men laboured, and we have entered into their labours;' it is but right that we should do our part to prepare the field for those who are to succeed us; and this we may do, in the full persuasion, that hereafter, 'they who sow and they who reap, shall rejoice together.' The kingdom of God is still like a grain of mustard-seed. If the seed be not sown, it will not vegetate; but if it be committed to the earth, though it rise not up immediately, it will, in due course, be quickened, and become a great tree, and all the fowls of heaven shall securely lodge in its branches. The progress of the conversion of the great native population of India, from a debasing idolatry to pure Christianity, must necessarily be slow and gradual; for a long time, it may scarcely be perceptible; but if no beginning be made, I need not say, this most desirable work can never be accomplished. The questions for us to decide are these; Is Unitarianism the genuine doctrine of Christ and his apostles? Is it that form of Christianity, which reason and experience would lead us to expect to be more readily and cordially embraced than any other, in which Christianity is too commonly represented? Are the circumstances which have recently taken place in Hindooostan, and particularly in

Calcutta; such as a pious man, may, without exposing himself to the charge of enthusiasm, regard as the call of Providence upon those who profess Unitarianism to let their truly glad tidings be heard in that interesting country? If we neglect the opportunity now presented to us, can we reasonably hope that one so fair and promising will at any other time arise? If we seize not this occasion of diffusing the uncorrupted Gospel of our Lord, shall we not justify the suspicions of those who call in question our zeal in the cause of truth? Shall we not merit the reproaches of which we now complain? Shall we not incur the more fearful condemnation of Him who maketh us stewards of his manifold mercies, that we may dispense them to such of our brethren as are in need? By the answer which we cannot fail to return to these questions, we shall be admonished respecting our duty. In the discharge of that duty, let not any uncertainty as to the result, cause us to waver or grow remiss. It is our part to use the means with which God furnishes us; it is not our part to command or to hasten success. God reserves that to himself. The Gospel of Jesus came from God; it is his cause; and with him we may confidently leave its interests. As he designed it to be a universal blessing, he cannot be regardless of its eventually

general diffusion: as all wisdom, as well as all power, is his, he knows best by what means, and at what time, that diffusion shall be accomplished: as he is perfectly pure and holy, he cannot view with indifference any sincere and well-meant efforts to extend the most effectual means of holiness and virtue to all his rational and accountable creatures; and as he is impartially just and immutably good, he will not suffer any labour of love and mercy to go without its adequate reward. Let us, then, be willing and zealous 'labourers together with God,' and in that day, 'when every man's work shall be made manifest,' our labour will be found not to have been vain, and our recompense will be unspeakably glorious.—Pp. 49—52.

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It deserves to be remarked that the Sermon is printed at the charge of one of its hearers, and that the profits will be applied to the purposes in aid of which it was delivered.

OCCASIONAL NOTICES OF AMERICAN PUBLICATIONS.

(Continued from p. 235.)

THE hopeful anticipations we expressed (p. 230) when giving some account of the *Correspondence on the Prospects of Christianity in India*, (a source of detailed information for which the English Unitarians are indebted to their American brethren,) have been realized more rapidly than we dared to hope. Our readers have already been informed, (p. 314,) that the forcible representations of the Secretary of the Unitarian Fund, in his circular of the 29th of April last, have produced an immediate attention to this great object, which precludes all doubt respecting "Mr. Adam's being enabled to remain at his important station." It will be truly delightful if we learn that our American brethren go along with us, in what Mr. Fox represents (p. 315) "as the most decisive and splendid

demonstration of zeal which has yet occurred in the history of Unitarianism."

We hope that our notices of American publications will bring the subject again before us; but at present we propose to give a connected view of those productions of the American Unitarians which have been reprinted in our own country. The first of the series published in England was *A Sermon delivered at the Ordination of the Rev. Jared Sparks to the Pastoral Care of the First Independent Church in Baltimore, May 5, 1819*. By William Ellery Channing, Minister of the Church of Christ, in Federal Street, Boston.

It is probable that few of our readers are unacquainted with this Discourse. It was first reprinted in Liverpool, about October 1819. The

copy lying before us is of the *Fourth Liverpool Edition*, 1824: and the discourse was also reprinted at Newcastle in 1820. How much it struck the public mind in America, when it first appeared, is evident from the extract given by Mrs. Cappe from a letter of her American Correspondent, Dr. H., in a communication inserted in the *Mon. Repos.* for 1820, p. 14; to this we refer our readers for some interesting information respecting the rise of the Unitarian Church at Baltimore, a town which stands next to New York in commercial importance. The letter must have been written about four months after the delivery of the Sermon; and Dr. H. then says, "It has passed through two large editions in Baltimore, (eight hundred copies of the first, it has been said, were taken up on the day of its publication;) and two editions have been printed in Boston. It is eagerly read; and the impression which it has made, and is making, is very great." Indeed a Correspondent, writing from Charleston at the close of the same year, (see *Mon. Repos.* 1819, p. 128,) says, that "Mr. Channing's Ordination Sermon at Baltimore went through *eight* editions in four months. Not less than 15,000 copies were sold in that period; and it is yet in high demand."

The striking and extensive effects which have since followed, we have already stated in our first article under this head (p. 104); but these various facts clearly prove, that the public mind in the United States had been gradually getting into a state of preparation for the adoption and manifestation of Unitarian sentiments. It often happens that doubts and perplexities are long felt, almost without the individual's notice of the state of his mind: or he may have been conscious of darkness, and believed it impenetrable; and the light of truth may have burst forth, all at once, with such convincing and almost overpowering radiance, that the honest heart could not but receive it almost instantaneously. Such cases occurred at the time of the Reformation; and they have occurred in the present day, and in our own country. In the United States, the freedom from the imposing influence of a wealthy and powerful establishment, long and

closely connected with the state,—an advantage which we can hardly appreciate till we observe how that influence operates to check a disposition to inquire as well as to interfere with its predisposing causes,—and the steady and judicious efforts of intelligent men to weaken the force of opinions which they deemed erroneous, together with the unsuitableness of these opinions to the liberal spirit of the gospel and the increasing enlightenment of the times, had contributed in no slight degree to cultivate the soil. When Dr. Channing's Sermon, at Baltimore, was published, numbers saw that they believed no more than he taught; and a still greater number who, perhaps, had thought but little on the distinguishing tenets of religious parties, or at least never received with conviction the doctrines of Orthodoxy, saw that this was a form of Christianity which approved itself to the heart and the understanding, and adopted it as a remedy for their doubts, or as a solid ground for their attachment to Christian faith. Many more were doubtless set to think on the subject by the representations of the discourse; but the progress of those who have to work their way for themselves is less rapid and striking, though usually most effective and permanent.

There is not a more interesting intellectual process, than what often takes place in the last case; when he in whose heart the genuine holy love of Christian truth has taken up its abode, is seen examining with caution, leaving his heart always open to evidence, yet never rejecting an opinion, and receiving an opposing doctrine, till he has fairly considered their respective evidence, labouring under difficulties, yet not discouraged by them, but patiently surmounting them; till at last he discerns, with satisfied judgment, the leadings of Christian truth, and then, with manly fortitude, and the determination of Christian principle, avows and acts upon his convictions, and does what in him lies to lead others to embrace them.

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which Unitarians desire to direct the attention of the inquirer. It lays down, in the first place, the principles which they adopt in interpreting the Scriptures, and then states the doctrines which the Scriptures so interpreted, seem to them clearly to express. It takes a broad view of Unitarian doctrine, and respects almost solely "those topics on which our sentiments have been misrepresented, or which distinguish us most widely from others."

The mode of statement adopted by Dr. Channing is judiciously adapted to conciliate, without sinking into unmanly concealment. It unites the plain delineation of truth, with the manifestation of earnestness of conviction founded on a sense of its importance. It shews the Unitarian doctrine in its connexion with its practical influences; and few serious, intelligent persons, if they have not much attended to the differences among professed Christians, or been impressed with the shibboleth of party, would hesitate to receive the sentiments of the discourse as the faith once delivered to the saints. Its truly evangelical character, as well as its impress of high intellectual talent, make it admirably adapted for distribution among persons of intelligence and Christian dispositions; and as there are no opposing associations connected with the name of the author, and it comes from a far country, it may sometimes gain (indeed it has been known to gain) a degree of attention among the orthodox, which even its intrinsic merit might not otherwise have secured it.

Taking them in the order in which the American pamphlets have been reprinted in England, the next is *A Sermon delivered Dec. 18, 1821, at the Ordination of the Rev. William Ware, to the Pastoral Charge of the First Congregational Church in New York.* By his Father, Henry Ware, D. D., Hollis Professor of Divinity in the University of Cambridge, Massachusetts. From the New York Second Edition, Liverpool, 1822. Price 6d.

Dr. Ware is the respectable individual who drew up the queries to Mr. Adam and Rammohun Roy; and he appears in this Sermon in an interesting character both as a Divine and as a

Father. When Dr. Channing returned from Baltimore, after the ordination of Mr. Sparks, he was urged to preach at New York, by some distinguished individuals, who obtained for him the use of the Medical Hall; and this led to the establishment of a Unitarian congregation and the building of a place of worship. Mr. Ware went from Boston to aid in carrying on the object, and he was afterwards appointed to the pastoral charge, Mr. Henry Ware (his younger brother we presume) is designated the "Minister of the Second Church in Boston," in the title of a little volume, of which we hope soon to give some account, and which has already been reviewed in the Eclectic Review. It is entitled *Hints on Extemporaneous Preaching*; and we recommend the study of it to our young ministers and students.

Professor Ware's Sermon is founded on Acts xxviii. 22. It displays the baneful influence of bigotry in preventing a due attention to evidence, and interrupting the progress of free inquiry; and it points out the course which the Unitarian minister has to follow, in order to weaken prejudice, and to gain a fair hearing for what he deems the truth. It is earnest, argumentative and impressive. It is probably not much known among us; and as it has not yet been noticed in the Repository, we will select a few passages from it. After observing that the liberal and enlarged spirit which has gradually destroyed the restraints once imposed in other departments of human inquiry, has not extended itself, in equal degree, to the subject of religion; and shewing that the work of reformation must, from the very nature of the subject, be gradual and slow, Dr. Ware proceeds, with truth and beauty of comparison,

"It is no reproach to those who took the lead in that important work, that they stopped at the threshold, and left it to be completed by their successors. To the most perfect and faithful organs of vision, the first dawn of returning light must present objects but imperfectly: not with distinctness, nor in their just shape and dimensions. And if, besides, the organs themselves have become distempered by groping in the dark, or their power or exactness be impaired by disuse, it may serve still further to prolong the period of imperfect vision, and, even at

mid-day, objects may not be fully restored to the colour and symmetry of nature and truth."—Pp. 7, 8, Liverpool ed.

The Professor next shews that greater violence of opposition might naturally be expected against those who endeavour to correct errors in religious faith, when we take into account the deeper interest it engages; and then refers to another cause which has mainly contributed to retard the progress of men's minds, on subjects connected with religious truth.

"The followers and successors of those great men, who first gave an impulse to the Christian world, have satisfied themselves with indolently adopting the *peculiar opinions* of the Reformers, instead of asserting the great *principles* of the Reformation. They have only changed one human master for another, instead of renouncing all authority, but that of our common master, the great head of the church. Thus receiving implicitly, and following servilely the theological opinions of Luther and Calvin, (most of which made no part of the Reformation; for they were opinions which they brought with them from the church from which they separated, and held afterwards in common with that church,) the great principles of the Reformation, 'the sufficiency of the Scriptures, and the right of private judgment in their interpretation,' were lost sight of. The consequence of this has been, that the churches of the Reformation, directing their attention to the maintenance and defence of the system of faith, which the Reformers adopted, instead of imitating the spirit of free inquiry which distinguished them, and practically asserting the religious liberty, which they first dared to claim, and maintained, have done all that was in their power to prevent the Reformation from proceeding a step further, than its first champions had carried it. There has accordingly not ceased to be too reasonable ground for the same complaint, which two centuries ago was drawn from the celebrated Robinson in his farewell to the pilgrims of Leyden—that the followers of Luther and of Calvin would proceed no further than their leaders had gone before them; but still stuck, where they left them, instead of proceeding forward in imitation of their example. Nor is this all.—Those who have not seen their way clear to go onward themselves, have not always been ready to permit their brethren to proceed. With singular inconsistency and injustice have those not unfrequently been charged with forsaking

the doctrines of the Reformation—who, with the spirit of the first Reformers, and adopting the great principles upon which they achieved the glorious event, were endeavouring to carry on and perfect the work which they began. And, with equally singular inconsistency, has this charge been urged upon them by those who, claiming to be exclusively the followers of the early Reformers, are yet, in doing this, exhibiting the spirit and imitating the conduct of that church, which resisted and opposed the Reformation."—Pp. 9, 10.

After briefly adverting to the resources for advancement in religious knowledge which the present age possesses, and the effects which they have already produced; refuting the charge of novelty against our doctrines, and delineating the mode of inquiry which has led to the adoption of them; Dr. Ware eloquently describes our claim to be free from the last efforts of the spirit of persecution.

"If we have the right, in common with our Christian brethren of every other form of faith, to inquire, and to interpret the Scriptures for ourselves; we have a right, also, in common with them, to hold and to profess the faith, to which fair inquiry has led us; to do it without reproach, without exposure to that 'venom of the tongue,' the last that is emitted by the spirit of persecution in its expiring struggles, when its flames are quenched, and its arm of power is palsied. And we therefore rightly appeal to the public sense of justice, when those who claim for themselves, and professedly allow to all, the right of free inquiry, and the privilege of interpreting the Scriptures for themselves, yet, in palpable violation of this principle, deny even the Christian name, and, as far as they have power, Christian privileges, to those, who, in the exercise of this right, and in performing a sacred duty, are led to adopt a system of faith, differing in some points from that which generally prevails."—P. 13.

The second object of the discourse is to point out some of the duties which belong to societies and ministers who profess doctrines so much misrepresented and misunderstood, and which are opposed by such powerful prejudices. The Professor recommends that we shall not suffer those opinions, "for want of being fairly stated and explained, to remain imperfectly understood, to be the occasion of prejudice and distrust in the minds of

those fellow-christians who sincerely wish for correct information, and the means and power of judging fairly."

" Such expositions of our faith, perhaps it will be said, are not wanting; they are sufficiently numerous, and faithfully published. But it must not be forgotten, that once to perform this office is not enough. It is 'line upon line, and precept upon precept' only, the frequent reiteration with distinctness and impression, which is to produce the final triumph of truth, and give the public sentiment and feeling a right direction. As often as there is a misapprehension of our meaning, or a false or defective statement of it is repeated, the true and faithful representation, which is to correct the mistake, and confute the false charge, must be repeated also. Nor will the faithful advocate and defender of truth allow himself to grow weary of the task, nor suffer 'the thrice confuted error,' at length to pass uncontradicted."—Pp. 16, 17.

Dr. Ware then proceeds to urge the necessity of avoiding all, in our defences of our system of faith, that shall separate the character of Unitarian from that of Christian; maintaining that it is far better "to neglect the duty, than to perform it in a manner and with a spirit which shall bring a reproach upon the cause which it is our aim to support."

His third point of advice is, that we carry the same manifestation of Christian principle into the general conduct of life, and cherish it in its genuine and extensive efficacy, so as to keep steadily in view the great end of religion, personal holiness. Here he enters into various topics which deserve the serious consideration of Unitarians; and then he proceeds, in as train of exhortation and encouragement, in which the affection of the Christian parent and minister is strikingly displayed, to address his son, on entering on his new engagements; and we think the following passage will be interesting and edifying to some of our young brethren who are about to enter on important stations in the ministry.

" I know that you have not come to this occasion without great solicitude. I trust also you have not done it without faithful self-examination, and a full view of all the duties and trials and dangers of the arduous and responsible station which you are called to fill; and I can fully

sympathize with you, in all the tumultuous feelings of this day. He who has once experienced, can never forget them. The lapse of more than thirty years, filled up with a variety of interests and duties, of changes and trials, have still left fresh upon my memory the deep and tender feelings of an occasion like this; the same that now rush with all their agitating and overwhelming force upon your mind. You think of the office to which you are called, the most solemn that a mortal can sustain—of the duties connected with it, arduous, difficult, and constant, allowing no intermission and no relaxation—of the important interests which may be affected by the degree of fidelity with which you shall discharge those duties—interests, not of an individual, but of many, who may receive an influence from your ministry—interests, not of a trifling or transient nature, but the most important and permanent—and of the high responsibility which he sustains, upon whose fidelity and success so great interests are depending; the labour and difficulty and responsibility of the pastoral relation, great in themselves, increased, and rendered still more appalling to a susceptible mind, by the circumstances attending your particular location.

" These views let me urge you to indulge, not for the purpose of feeding a gloomy imagination, but as incentives to exertion, and motives to greater zeal and activity and diligence, that you may be equal to the exigency, and fill worthily the place which Providence has allotted you. And let me persuade you also, to lay open your mind to more cheering views and encouraging considerations, and to accustom yourself to dwell on the bright side of things—to think of the satisfaction as well as the labours, the joys as well as the trials, of a faithful ministry."—Pp. 27, 28.

The concluding address to the infant Society is marked by the same soundness of judgment, matured views of duty, and Christian spirit, which characterize the discourse throughout. Many points of advice, we need not say, are applicable much more extensively than to the congregation to whom they were first addressed. It will be very satisfactory to us if this notice of Dr. Ware's discourse should lead to greater attention to it.

A Discourse on the Evidences of Revealed Religion, delivered before the University of Cambridge, at the Dudleyian Lecture, March 14, 1821. By William Ellery Channing, D. D.

Minister of the Congregational Church in Federal Street, Boston. Bristol, 1824. Price 6d.

This discourse was reprinted in 1822, by the Western Unitarian Society; and a large impression having been sold, it has been again reprinted by the Society. No notice has hitherto been taken of it in the Repository; and as it has not (we think) been advertised on the cover, it is probable that many of our readers are not acquainted with it. We shall have rendered them a service if we induce them to procure and study it. We do not hesitate to adopt the character given of it by the English Editor. It is reprinted, he says, "under the conviction that it is eminently adapted to an age of intelligence and inquiry. It sets the leading evidences for the divine origin of Christianity, in a forcible, and, in some measure, a new light. It is characterized by sound philosophy, as well as by enlarged and enlightened views of Christian faith; and by its accurate discriminating reasoning, its closeness of argument, energy of expression, and powerful appeals to the understanding, and to the best affections of the heart, it is calculated to impress the reflecting unbeliever, and to strengthen and animate the faith of the Christian. To the intelligent and well-disposed young, who have made some progress in intellectual culture, it is peculiarly suited; and it cannot but leave impressions in their minds favourable to religious obedience."

To give an extended analysis of this discourse is unnecessary; but we may give a brief outline. The first portion of it is occupied with an able, and, as far as we can perceive, irrefutable train of reasoning, against the objection founded on the miraculous character of our religion.

"I have laboured in these remarks to shew, that the uniformity of nature is no presumption against miraculous agency, when employed in confirmation of such a religion as Christianity. Nature, on the contrary, furnishes a presumption in its favour. Nature clearly shews to us a power above itself, so that it proves miracles to be possible. Nature reveals purposes and attributes in its Author, with which Christianity remarkably agrees. Nature too has deficiencies, which shew that it was not intended by its Author to

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be his whole method of instructing mankind; and in this way it gives great confirmation to Christianity, which meets its wants, supplies its chasms, explains its mysteries, and lightens its heart-oppressing cares and sorrows."—Pp. 17, 18, Bristol ed.

Dr. Channing then proceeds, after referring to Dr. Campbell, to add a few remarks on Mr. Hume's noted and specious but futile argument on miracles.

The great errors of the serious, intelligent unbeliever appear to us partly to consist in his forgetting that there are laws of mind as well as of matter; and partly, in his thinking, of the laws of nature as something different from the modes of Divine operation, and leaving out of view the great ends for which they are adhered to, in the common order of Providence. If those great ends are best effected by a variation in the modes of operation, the *all-comprehensive law of benevolent wisdom* requires such departure. And the usual and the extraordinary modes of Divine operation, all, alike, form a part of that providence which embraces all times, all places, all beings, and all events.

In the second portion of the discourse, Dr. Channing proceeds to state "the general principle into which all Christian evidences may be resolved, and on which the whole religion rests, and then to illustrate it in a few striking particulars." Those who are not prepared for the reasoning of the first part, will find less difficulty in the second. It displays, throughout, the hand of a master, guided by a mind impressed with enlarged views of Christian worth and the excellencies of the gospel, and a heart elevated by its principles and prospects. It has the rich glow of earnest conviction, and of ardent desire to lead others to embrace, with full purpose of heart and devotedness of soul, that religion which is fitted to make them wise and holy and blessed. We must select one passage, displaying a remarkable feature of Christianity, and at the same time a strong evidence for its divine original:

"Since its introduction, human nature has made great progress, and society experienced great changes; and in this advanced condition of the world, Chris-

tianity, instead of losing its application and importance, is found to be more and more congenial and adapted to man's nature and wants. Men have outgrown the other institutions of that period when Christianity appeared, its philosophy, its modes of warfare, its policy, its public and private economy; but Christianity has never shrunk as intellect has opened, but has always kept in advance of men's faculties, and unfolded nobler views in proportion as they have ascended. The highest powers and affections which our nature has developed, find more than adequate objects in this religion. Christianity is indeed peculiarly fitted to the more improved stages of society, to the more delicate sensibilities of refined minds, and especially to that dissatisfaction with the present state, which always grows with the growth of our moral powers and affections. As men advance in civilization, they become susceptible of mental sufferings, to which ruder ages are strangers; and these Christianity is fitted to assuage. Imagination and intellect become more restless; and Christianity brings them tranquillity by the eternal and magnificent truths, the solemn and unbounded prospects which it unfolds. This fitness of our religion to more advanced stages of society than that in which it was introduced, to wants of human nature not then developed, seems to me very striking. The religion bears the marks of having come from a Being who perfectly understood the human mind, and had power to provide for its progress. This feature of Christianity is of the nature of prophecy. It was an anticipation of future and distant ages; and when we consider among whom our religion sprung, where, but in God, can we find an explanation of this peculiarity?"—Pp. 36—38.

If we did not feel the hope that every one of our readers will become (if not already) acquainted with this invaluable discourse, we would subjoin the concluding pages: but it will be more interesting to them to select for themselves; and we doubt not that the perusal of the whole will contribute to give energy to their faith and fervour to their thankfulness.

We should now proceed to Professor Norton's very able and valuable pamphlet; but as this is less known among us, we wish to be somewhat more detailed in our account of it, and will defer our notice to another number. As, however, we are desirous that our readers should be apprized of all the American Unitarian tracts republished

in England, we will subjoin a list of the remainder, in the order in which they have appeared; and this will probably be found complete, which our first, in p. 103, was not.

Thoughts on True and False Religion. By Andrews Norton, Dexter Professor of Sacred Literature in the University of Cambridge, Massachusetts. Reprinted from the American edition, by the Liverpool Unitarian Tract Society, 1822. Price 6d.

Hints to Unitarians. From the Christian Disciple, published at Boston, America. Liverpool, 1823. Price 4d.

Consolations of Unitarianism, particularly in the Hour of Death. Two Essays from the Unitarian Miscellany, published in Baltimore. Liverpool, 1823. (Fourth Liverpool Edition, 1825.) Price 4d.

Substitutes for Religion. Extracted from the Christian Disciple. Liverpool, 1824. Price 4d.

A Sermon delivered at the Ordination of the Rev. Ezra Stiles Gannett, as Colleague Pastor of the Church of Christ, in Federal Street, Boston, June 30, 1824. By William Ellery Channing, Pastor of the said Church. Liverpool, 1824. Price 6d.

Memoirs of the Rev. J. S. Buckminster, and the Rev. S. C. Thatcher. Reprinted from the Memoirs prefixed to the Sermons of the respective Authors. Liverpool, 1824.

The Duties of Children: A Sermon delivered to the Religious Society in Federal Street, Boston. By W. E. Channing, D. D. Reprinted from the fifth American edition. Liverpool, 1825. Price 2d.; and a liberal allowance made to schools, and to those who buy to give away.*

Correspondence relative to the Prospects of Christianity and the Means of promoting its Reception in India. Cambridge (U. S.) University Press. London, 1825. Reprinted for Charles Fox and Co. Price 3s. 6d.

Three Important Questions Answered, relating to the Christian Name, Character, and Hopes. By Henry

* In the imprint it is said to be sold by C. Fox and Co., 33, Threadneedle Street; and probably all the Liverpool reprinted American publications may be had from Mr. C. Fox.

Ware, Pastor of the Second Church in Boston. Bristol, 1825. Price 4d.

A Discourse on the Proper Character of Religious Institutions, delivered at the Opening of the Independent Congregational Church, at Salem, on Dec. 7, 1824. By Henry Colman. Liverpool, 1825. Price 6d.

A Sermon, delivered at the Ordination of the Rev. W. H. Furness, as Pastor of the First Congregational Unitarian Church in Philadelphia, Jan. 12, 1825. By Henry Ware, Jun., of Boston. Liverpool, 1825. Price 6d.

OBITUARY.

1825. March 24, at *Prospect Place, Walworth*, at an advanced age, the Rev. BENJAMIN GERRANS, a gentleman no less eminent as a classical scholar than as an Orientalist. His faithful and elegant translation of a Persian MS., entitled, "The Tooti Namet," and "The Travels of Rabbi Benjamin," from the Hebrew, placed him high in the estimation of the admirers of Oriental literature. A domestic calamity, added to intensity of study, had for many years occasioned such strong feelings of misanthropy, as to deprive his family of the advantages anticipated from the exercise of his powerful genius and deep researches.

At *Clifton*, on the 19th of May, FANNY, wife of Michael Hinton CASTLE, Esq., and fifth daughter of the late Rawson Hart Boddam, Esq., formerly governor of *Bombay*.

The period of protracted suffering which preceded her dissolution would have dwelt with unmixed anguish upon the memory of the friends who witnessed it, had it not been for the submissive resignation and disciplined feeling she evinced, which shed a brightness even on the dark chamber of suffering and of death.

After contending for nearly six months with a formidable disease, anxious for recovery, and attentively pursuing the means calculated to promote it, the subdued state of the complaint, and the ravages it had committed on her constitution, impressed her with a full conviction that she had not long to live. It was not without a painful struggle that she relinquished her last hope of recovery. She admitted that she felt it a severe trial, blessed as she was with every thing that could render life desirable, to resign all her earthly enjoyments; and she could not, she said, contemplate without awe "the unknown state" upon which she was entering.

Having, however, once gone through the process of reconciling her mind to the idea of death, she maintained to the last moment of her existence, which continued for nearly a month longer, the

most perfect resignation to the Divine Will, and exhibited a state of mind alike interesting and edifying to those around her.

Many, she said, in her circumstances, derived all their support and consolation from a reliance upon the merits and sufferings of Jesus Christ, and the doctrine of the atonement, (these were her own sentiments before she left the Established Church), but in her view the Scriptures neither required nor warranted the belief of such a doctrine; and she was convinced that those opinions could not afford greater support and satisfaction to the dying, than she experienced in resting her hopes upon the mercy of an all-good and almighty Parent, who directed all events to answer the best purposes, and who had promised eternal life to the obedient and humble followers of his Son, Jesus Christ. After expressing the most kind and Christian feelings towards those who differed from her in opinion, she observed how extraordinary and unaccountable it appeared to her, that any should feel such confidence in their own judgment upon the doctrines of the Scriptures, as not only to decide that they were right and all others wrong, but presumptuously to limit the favour of God, and the promise of eternal life to such as believed as they did, denying the blessings of the gospel to those who, with equal earnestness, equal talents, equal investigation, and equal means of ascertaining the truth, had arrived at a different conclusion.

During the interval referred to (from the time of her giving up all expectation of recovery to her dissolution, a period of nearly four weeks), when her strength enabled and her sufferings permitted her, she took an affectionate leave of her children, and of the various members of her family, by whom she was watched with the most anxious solicitude and tender attention. Sometimes she would send for friends not belonging to her family, bidding them adieu, and giving them some trifling memorial of her regard. Those who were present at these scenes, can best tell how affecting and

impressive they were. She particularly requested that her children might be brought up in the belief of the doctrines of Unitarianism, and was very solicitous before she left the world to dedicate to God, by baptismal service, the infant whose birth immediately preceded her illness. Lying on her death-bed, in the presence of her husband and three other children, and surrounded by those relations whom she most dearly loved, the affecting ceremony was impressively performed by the Rev. John Rowe, twelve days before her death. She went through it with much calmness, and expressed the great satisfaction it had given her.

Occasionally, when the cheerful sunshine beamed through her chamber window, or when her eye rested upon the bright green of the vernal foliage, recollections of the many earthly blessings which Providence had conferred upon her would crowd upon her mind, and she would say with tears, "Even now I could wish the bitter cup might pass from me; but I am resigned to the will of God, convinced that he knows what is best for me."

At times, during the agony of her sufferings, after asking how long she could live, and expressing her earnest wish that Providence would release her from her painful existence, she would reproach herself with want of resignation, and declare her firm conviction that her trials were intended for her good; and often while most diffident of the power of her faith to enable her to bear with fortitude her heavy affliction, she was exhibiting to those around her a remarkable example of the influence of religious principle in imparting a patient and dutiful submission to the Almighty will, and evincing that frame of mind so characteristic of the humble Christian.

They who delight in contemplating a triumphant death-bed, and consider that salvation is certain only to such as, elated with the imagined glories of heaven, and confident of possessing them, profess a *wish* to resign all the joys and duties of this life, would derive no satisfaction from the quiet, unostentatious close of the life of this interesting and amiable woman. Here were to be witnessed no ecstacies, no enthusiasm, no violent excitement, no fancied contempt for the comforts and enjoyments of the world, no presumptuous claim to the favour of Heaven; but, with a deep sense of the important sphere of usefulness in which, as the mother of four young children she was placed; with an acute sensibility to the comforts she was blessed with; with an earnest desire to continue in the society of those she so tenderly loved; and in the performance of the va-

rious duties of a wife, a mother, a daughter, and a sister, which she had hitherto discharged in so exemplary a manner; she submissively bowed to the will of Heaven, sincerely lamenting her frailty and imperfections, yet humbly hoping for forgiveness, and the possession of that blessed immortality which Jesus Christ had brought to light, acknowledging the support she received, and uniformly declaring her unhesitating belief that her sufferings and her death were wisely and mercifully appointed.

Nor was it, to those who had the privilege of witnessing it, an uninteresting testimony to the efficacy of the great principles of the Gospel over peculiarities of religious faith, to see her surrounded by her dearest friends, most of them differing from her in opinion, yet all mingling with hers the tears of separation; joining with her in devout aspirations to their common Parent for consolation and support; and uniting with her in the humble and confiding hope of a re-union in that state where sin and sorrow, sickness and death, will be known no more; and thus manifesting their full accordance in the explicit declaration of Scripture that "he that feareth God, and worketh righteousness, is accepted with him."

June 9, at his house in Artillery Place, Finsbury, in the 82d year of his age, the Rev. ABRAHAM REES, D.D., F. R. S. &c., of a decay of nature, which had been for some time visibly approaching. Of this eminent man, who had been active and distinguished in the literary world, and particularly among the Protestant Dissenters of London, for more than half a century, we shall hereafter give an ample memoir. His naturally strong mind, his various knowledge, his habits of business, his urbanity and courtesy, his eloquence, his commanding presence, and his upright and honourable character, created for him a place of no ordinary importance in society; and his loss will very long be deeply felt, and especially by those that had the peculiar happiness of his friendship. It will give great pleasure to many of our readers to learn that his end was without pain, and serene, and Christian. His congregation shewed their respect to his memory, and gratitude for his invaluable public labours, by undertaking his funeral, at which the several bodies with which he had stood particularly connected, (Dr. Williams's Trustees, the Presbyterian Ministers, and the Managers of the Presbyterian Fund) attended in consequence of special resolutions to this effect. His body was carried to the chapel in Jewin Street; and on

Saturday the 18th inst., the congregation and the other gentlemen who wished to pay the last tribute of respect to him, assembled at the Library in Red-Cross Street, and thence proceeded to the chapel, where Dr. T. REES delivered an Oration, in which he sketched, with an able hand, the mind and character of the deceased. The procession then moved to Bunhill fields, where the service was concluded. The pall was borne by six ministers of the Three Denominations. The next day, Sunday the 19th instant, the funeral sermon was preached in Jewin Street, to a crowded auditory, by the Rev. R. ASPLAND, on a subject which was ever near the heart of the deceased, viz. The Reunion of Christian Friends in a Future State. The Rev. D. DAVISON, the Doctor's recently-appointed colleague, conducted the devotional services on this occasion. (Dr. Rees had appointed, by his will, the two gentlemen before-named, that officiated in the funeral services.) Both the Oration and the Sermon are, at the request of the family and congregation, to be published.

June 13th, in the 71st year of her age, at Reading, after eight days of painful suffering, Mrs. Champion, whose sound

sense, sincere piety, domestic virtues, liberal spirit, active charity, ardent friendship, conjugal and maternal affection, endeared her to all her family and friends, and rendered the time of her departure from this life a season of deep affliction. Her sorrowing family will long cherish her memory, in the pleasing anticipation of a happy reunion in a state of conscious being, where death will have no more dominion over man, or power to rend the sacred bond of mutual affection. The deceased had in early life embraced the Calvinistic system of religious belief; but she gradually abandoned it; and, after having adopted the doctrine of universal restoration, from the writings of Mr. Winchester, she became, for the last fourteen years of her life, a decided and zealous Unitarian.

June 15, at *Leigh Rectory*, near *Reigate, Surrey*, in the 58th year of his age, SAMUEL WILTON, Esq., eldest son of the late Dr. Wilton, formerly minister of the Weigh-House, East Cheap, who, though he has been long dead, and died at an early age, is remembered with esteem and respect as the friend and champion of religious liberty. (See his Review of the Thirty-nine Articles.)

INTELLIGENCE.

DOMESTIC. RELIGIOUS.

Manchester College, York.

THE 38-9th Annual Meeting of the Trustees of this Institution was held in the Cross-Street Chapel Rooms, Manchester, on Friday the 6th of August, 1824, when, it being determined in future to hold the Manchester Annual Meeting of Trustees on the Thursday nearest to the first full moon subsequent to the 22nd of February, the anniversary of the foundation of the College, the meeting adjourned, at its close, to the 3rd of March last, having first passed a vote requesting the officers of the College to continue in office until that day.

On the 3rd of March, Samuel Kay, Esq., having been called to the Chair, the proceedings of the Committee since the former Annual Meeting were read, approved of, and confirmed, and votes of thanks were passed to the several officers of the Institution, for their services during the past year. The following officers were then elected for the year ensuing, viz. Joseph Strutt, Esq., President; James Touchett, Esq., Peter Martineau, Esq.,

Daniel Gaskell, Esq., Abraham Crompton, Esq., the Rev. John Yates, and the Rev. John Kentish, Vice-Presidents; and George William Wood, Esq., Treasurer. The office of Visitors continues to be filled by the Rev. W. Turner and the Rev. Dr. Carpenter, and that of Public Examiners by the Rev. Dr. Hutton and the Rev. John Gooch Robberds. The Deputy Treasurers were re-elected with the addition of Mr. John Bell for York and the neighbourhood. At a second adjournment of that meeting held on the 7th of April last, Ottiwell Wood, Esq., in the Chair, Mr. S. D. Darbshire and the Rev. J. J. Tayler were appointed Secretaries, and Mr. Samuel Kay and Mr. Samuel Alcock Auditors, and the Committee was re-elected with the exception of the Rev. John Grundy, Mr. Edward Hanson and Mr. Robert Philips, Jun., who are succeeded by Mr. Benjamin Heywood, Mr. Samuel Alcock, and the Rev. Robert Smethurst.

The number of Students in the College during the last Session was twenty-nine, viz. ten Lay Students and nineteen Divinity Students, of whom twelve were on the foundation on full exhibitions, and

five on half exhibitions. Mr. Payne and Mr. Ryland having completed their course of education, have left the College: and on the vacancies thus occasioned, Mr. Edward Higginson and Mr. Francis Darbshire have succeeded to the full exhibitions. Mr. Russell, a Divinity Student on the foundation of the Hackney Education Fund, has retired from the College, and his place has been supplied by Mr. Joseph Ketley.

The number of Divinity Students in the College, at the commencement of the present Session, was twenty, viz. Messrs. Mitchelson, Beard, Brown, Wreford, Tagart and Worthington, in the last year of their course; Messrs. Howarth, Aspland and Lee, in the fourth; Messrs. Talbot, Martineau and Ketley, in the third; Messrs. Rankin, Squire, Higginson, Darbshire and Philippis, in the second; and Mr. Thomas Davis, son of the Rev. Timothy Davis, of Oldbury, (on the Hackney Education Fund Foundation,) and Mr. Samuel Cockcroft, of Kendal, in the first; the latter of whom, the Trustees regret to state, has since been obliged, in consequence of ill health, to retire from the College. There are also ten Lay Students.

At this Meeting the Treasurer's accounts were produced and read, duly audited by Mr. Samuel Kay and Mr. Benjamin Heywood, and were allowed. The Trustees have the satisfaction of stating that the report of the state of the funds was a favourable one. The receipts for the year 1823-4 have been so far satisfactory as to enable them, after discharging the current demands of the year, to clear off the arrear of the former year, and to make the customary appropriation to the Permanent Fund for covering the progressive deterioration of value in the building property.

There has been a small increase in the Annual Subscriptions; the Congregational Collections have amounted to 210*l.* 6*s.* 4*d.*; the Receipts from Fellowship Funds to 31*l.* 10*s.*; and the Benefactions to 313*l.* 14*s.*; the latter amount includes a donation of Fifty Pounds from Mrs. Toogood, of Sherborne, in Dorsetshire, and another for the like sum from an anonymous female friend. The Trustees have also to acknowledge the receipt of 165*l.* 12*s.* 11*d.* from the executors of Mrs. Hannah Webb, of Barrington, Somersetshire, relict of Francis Webb, Esq., the produce of a legacy, bequeathed by that lady to the Treasurer, "for the benefit of the Institution."

It was stated in the last report that the Committee were in treaty for the purchase of an estate near Kirby Moorside, in Yorkshire, as an investment for the

Permanent Fund. This purchase has since been completed, and the Committee are now in possession of the estate. The great depression which had taken place in the value of landed property, combined with the high price of the funds, and the small rate of interest to be got for money, seemed to point out that the moment was particularly propitious for an investment of this nature; and it is hoped that the selection which the Committee have made, of the estate in question, will prove a valuable addition to the real property of the College. The purchase considerably exceeds the amount of the funds at present available, but the eligible nature of the estate made the Committee feel unwilling not to secure it: the objections to making a purchase beyond the existing means were not overlooked, but they did not appear on consideration to be of a formidable nature, whilst such a step seemed to carry with it some prospective advantages. The Committee moreover felt the difficulty of postponing the purchase till an estate should offer of the precise value required, and which should be suitable in point of situation and in all other respects to their wants.

By the existence of a temporary debt on the estate, the Trustees will be spared the necessity of looking out for further investments, for a considerable time to come, for those gradual accumulations for replacing the progressive decrease of value in their building property, which the policy of the Trustees has so long sanctioned, and by which the permanent value of the College estates can alone be maintained. These accumulations will by degrees discharge the debt, and the advantage of possessing a compact estate of considerable value, rather than different detached properties, will then be obvious.

The arrangements which have been made for obtaining the required pecuniary accommodation, cannot fail, it is hoped, to prove as satisfactory to the Trustees as they have done to the Committee. The purchase-money is 9000*l.*, towards which it will be necessary, for the present to borrow 4000*l.*; nearly the whole of which sum has been most handsomely offered to the acceptance of the Committee by various friends, in sums of 200*l.* each, at an interest of 3*½* per cent. per annum; the principal to be repaid by instalments, at the convenience of the Committee, but at a rate of not less than 5 per cent. per annum. As the rental of the estate is likely to produce 3*½* per cent. on the purchase, it is expected that no loss of income will be occasioned by the circumstance of a part of the money requiring to be borrowed.

The estate has been conveyed to Robert Philipps, Esq., of the Park, near Manchester, a member of the Committee, and a gentleman well known as one of the oldest and steadiest patrons of the College; and it is thought expedient to postpone the execution of the Deed of Trust until the debt is redeemed, when it is intended to convey it to Trustees on such trusts as may be deemed advisable. The writings are in the mean time to be deposited with the Solicitor of the Committee, in trust, as a security for the payment of the borrowed money, but no mortgage will be required.

The estate consists of about three hundred and ten acres, of which forty are in wood, and the remainder chiefly arable:—it is proposed to increase the quantity of wood-land, as the timber grows with great luxuriance, and some parts of the estate are particularly suited for that mode of occupation. Since the purchase was made, timber has been sold to the value of 800*l.*, the proceeds of which will be available in the course of 1826 for the reduction of the debt: the remainder of the purchase-money will be raised from the existing property of the College, including some building ground in Manchester, worth about 800*l.*, the sale of which has just been contracted for, and which has hitherto been unproductive.

The money in the Stocks has been sold out at prices that leave a profit of nearly 500*l.* on the investments, as will be seen by a reference to “The state of the Funds,” at the foot of the cash account. The chief rents have been since sold on favourable terms.

In relation to this investment the two following resolutions were passed, viz.

Resolved, “That the Treasurer be authorized to advance whatever sum may be necessary for completing the purchase of the estate, and that the title deeds and estate be a security for repayment of such advance, in common with the other sums borrowed for the like purpose.”

Resolved, “That the Ling Moor and Oxclose Estate be held for the same purposes and under the same conditions, as the Permanent Fund, subject nevertheless to the payment of the money borrowed for completing the purchase, until the same shall be otherwise discharged, and reserving a power to sell the estate, or any part thereof, and re-invest the proceeds, for the like purposes and on the like conditions, if such should be judged expedient.”

The following amended regulations for the admission of Divinity Students were adopted at this Meeting, and ordered to be inserted in the future reports of the Trustees, instead of those before existing, viz.

“That no one shall be admitted as a Divinity Student, but on the recommendation of three Protestant Dissenting Ministers, residing in the neighbourhood where he lives, who shall certify, that at the commencement of his Course he will have attained the full age of sixteen; that, on their personal examination, his moral character, natural endowments, and classical proficiency, are found to be such as to qualify him for becoming a Student for the ministry; and that the profession is the object of his own voluntary choice. It is required that he have read, in Greek, four books of Homer, and three books of the Cyropaedia, or the Anabasis of Zenophon; in Latin, four books of Virgil, two books of the Odes of Horace, and Sallust’s History of the Catilinarian Conspiracy and the Jugurthine War:—in all these he is to be examined in any part, pointed out at the time, without previous notice. It is also required that he shall be thoroughly acquainted with the practical rules of arithmetic, as far as vulgar and decimal fractions, as usually taught in schools. Students admitted from other academical institutions, in any other year than the first, will be required to have made classical proficiency, proportioned to the standing which they wish to take. If they enter in the second year, their testimonials must also state, that they have been examined and found competently skilled in Hebrew, and have read the book of Genesis in the original; if in the third year, the book of Psalms.

“It must be further understood that when candidates are admitted as Divinity Students, it is under the implied obligation on their part, that it is their bona fide intention, and that of their friends, that they shall go through the full College course, and that to quit the College at an earlier period, for the purpose of undertaking any congregational charge, cannot be sanctioned by the Trustees.”

Applications for the admission of Divinity Students on the Foundation must be addressed either to the Rev. Charles Wellbeloved, York, or to one of the Secretaries at Manchester, before the first day of May: they will be decided upon at the York Annual Meeting of Trustees, on the last Friday in June, when such Candidates will be preferred, as, from their testimonials, appear to be most eligible. The Divinity Students on the Foundation have every expense of lectures, board and lodging, defrayed for them.

The Chair was then taken by Mr. Samuel Kay, and the thanks of the Meeting voted to Ottiwell Wood, Esq., for his services as the President. In the afternoon of the same day, the friends of the

College dined together at the Bridgewater Arms, near Manchester, to commemorate the Thirty-ninth Anniversary* of the Institution, Ottiwell Wood, Esq., in the Chair.

S. D. DARBISSHIRE,
J. J. TAYLER,
Secretaries.

Manchester, June 20, 1825.

Annual Meeting of the Unitarian Ministers and Tract Society in the West-Riding of Yorkshire.

THE Annual Meeting of the Unitarian Ministers in the West-Riding of Yorkshire, with their friends, and of the West-Riding Tract Society, was held at Halifax, on the 11th of May. The Rev. Thomas Johnstone, of Wakefield, conducted the devotional services; and the Rev. Charles Wellbeloved, of York, preached a most admirable sermon from 1 Tim. iii. 16, which was eminently characterized by soundness of criticism, clearness of exposition, and close adherence to genuine scriptural Christianity. As Mr. Wellbeloved kindly acceded to the unanimous wish of the friends, who afterwards dined together, that he would allow the sermon to be published as early as his numerous and highly-important avocations may permit, the writer of this article will not venture upon any attempt to convey an idea of its excellence.

At the close of the religious service the Annual Meeting of the West Riding Tract Society was held in the chapel, and was numerously attended. The Rev. T. Johnstone presided. The Report of the Secretary contained a satisfactory account of the operations of the Society, and urgent appeals for continued and increasing support. The Secretary took an opportunity of reading a letter which he had recently received from the Rev. W. Adam, dated Calcutta, Oct. 21, 1824, in which, after acknowledging the receipt of tracts sent the preceding year as a donation from the West-Riding Tract Society, he states, that an eligible plot of ground, in an open and central part of the city, had been purchased at the expense of about £1250, for the intended chapel. He adds, rather despondingly, that this was a greater sum than had at that time been subscribed, and that they were looking anxiously to England, as

* In consequence of the change from August to February, of the day for holding the Annual Meeting, the adjourned Meeting held on the 3d March was, in fact, the Thirty-ninth from the foundation of the College.

well as to America, for contributions, without which their prospects were dark. A second grant of Tracts, to the amount of £10, was voted, to be placed at the disposal of the Senior Divinity Students in Manchester College, York, for distribution, in aid of their Missionary labours. And tracts to the amount of 1*l.* were also voted to be placed at the disposal of each minister of the congregations connected with the society. When the business of the Tract Society was concluded, eleven ministers, and thirty-three of their lay friends, dined together, the Rev. R. Astley in the chair. In the course of the afternoon the subject of Unitarian Christianity in India formed a leading subject of conversation; and a letter having been read from the Secretary of the Unitarian Fund, stating the necessity of immediate support to the Rev. Wm. Adam at Calcutta, in order to prevent the loss of his services as a preacher of Unitarian Christianity in India, after much interesting discussion upon the mode in which support could be effectually given—it was resolved, “That a society be forthwith formed for the support of Foreign Unitarian Missions. That this Meeting recommend it accordingly to their Unitarian brethren in other parts of England to co-operate in the establishment of such a society; and that the undersigned agree to support this object by contribution of the donations and annual subscriptions placed opposite to their respective names.”

(See the Wrapper.)

Ecclesiastical Preferments.

Dr. THOMAS BURGESS is translated from the See of *St. David's* to that of *Salisbury*, vacant by the death of Dr. *John Fisher*; and Dr. JOHN BANKS JENKINSON is appointed to the See of *St. David's*.

The Rev. C. R. SUMNER, M. A., to the place of *Canon* or *Prebendary* of the Metropolitical Church of *Canterbury*, void by the cession of the Hon. and Rev. *Hugh Percy*.

The Rev. THOMAS GAISFORD, M. A., Professor of Greek in the University of Oxford, to the place of *Canon* or *Prebendary* of the Cathedral Church of *Worcester*, void by the Resignation of the Rev. C. R. Sumner.

NOTICES OF ANNIVERSARIES.

THE Annual General Meeting of the Subscribers and Friends to the *DEVON* and *CORNWALL UNITARIAN ASSOCIATION* will be held at *Exeter*, on Wednesday, the 6th July, when the Rev. Henry Acton is expected to preach.

WESTERN UNITARIAN SOCIETY.—The Annual Meeting of this Society will be held at *Trowbridge*, on Wednesday, the 13th of July, when the Rev. R. Aspland is expected to preach.

NORTH-EASTERN UNITARIAN ASSOCIATION.—The Annual Meeting of the *North-Eastern Unitarian Association* will be held at *Boston*, in the county of Lincoln, on Thursday, the 14th of July. The Rev. George Harris, of Bolton, is expected to officiate upon the occasion. The morning service will commence at eleven, and the evening service at seven o'clock. The service of the preceding evening, which will be conducted by the Rev. William Selby, of Lynn, will commence at seven o'clock.

THE Annual Meeting of the *SUSSEX UNITARIAN ASSOCIATION* will be held at *Horsham*, on Wednesday, the 27th of July, 1825, when a sermon will be preached at the Baptist Meeting-house, by the Rev. E. Chapman, of Deptford.

THE Annual Meeting of the *UNITARIAN TRACT SOCIETY for WARWICKSHIRE* and the neighbouring counties, will take place at the New Meeting, *Birmingham*, on Wednesday, July 27th. The Rev. W.J. Fox has engaged to preach on the occasion.

THE Annual Meeting of the *SOUTHERN UNITARIAN SOCIETY* will be held at *Poole*, on Wednesday, August 3d. The Rev. E. Kell, A. M., of Newport, is expected to preach in the morning; and the Rev. J. Fullagar, of Chichester, in the evening.

Mr. YEATES, late minister of the Unitarian congregation at Sidmouth, has accepted the unanimous invitation of the members of the Unitarian meeting at Collumpton, Devon, to succeed their late deceased pastor, the Rev. John Davis.

At a Meeting of the General Body of the Protestant Dissenting Ministers of the Three Denominations, resident in and about London and Westminster, holden at the Library in Red-Cross Street, on the Third Day of May, 1825, the Rev. John Pye Smith, D. D., in the Chair,—

It was Resolved unanimously,

1. That the members of this Body, though differing widely in their modes of interpreting Scripture, and in the doctrines which they conceive to be deducible from that sacred fountain, are unanimous in the persuasion that the forming of religious sentiments by free inquiry,

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the making an open profession of them, and the teaching and disseminating of them by argument and exhortation, by speaking, writing, and the observances of religious worship, or by any other peaceable and rational methods, is a right of mankind, inherent and imprescriptible, conferred by the Creator, essential to moral accountableness, and which can never be infringed without injury and insult to the sufferers, and deep criminality on the part of those who are guilty of the infraction.

2. That it is proved, by the evident reason of the case and the universal experience of mankind, that there is no greater obstacle to the improvement of the human race in knowledge and happiness, to the solid interests of national economy, to the elucidation of religious truth, to the satisfactory termination of religious controversies, and to the eventual and universal triumph of the genuine Gospel of Christ, than persecution for the sake of conscience and religious profession.

3. That, whether such persecution wear its most barbarous form of direct punishment for religious opinions, or whether it be exercised in the way of refusing protection, denying justice, or any deprival whatsoever of civil rights, it is in principle the same; a high crime against God, and deserving the reprobation of all good men: according to the memorable declaration of the Emperor Maximilian II., that "he would never arrogate dominion over men's consciences, which is the prerogative of the Deity alone; that no sin was, in his judgment, more heinous, than for any man to wish to exercise such dominion; and that those potentates who have attempted it, as they invade the sovereignty of Heaven, so they not unfrequently lose their own power on earth, and their names go down to posterity with infamy and reproach." *

4. That, therefore, it is with astonishment and sorrow that this Body has received, from different and credible sources, the information, that in Switzerland, which used to be regarded as an asylum of those who fled from persecution, and particularly in the Canton of Vaud, under a Protestant Government and a Presbyterian Church, a severe persecution has been for more than a year exercised upon peaceable citizens, of spotless moral and political character, for no alleged crime, but the fact of their thinking it their duty

* Vid. WERENFELSI Dissert. Apol. pro Plebe Christiana adversus Doctores Judicium de Dogmatibus Fidei illi afferentes; et de Jure in Conscientias ab Homine non usurpando: apud Opuscula, pag. 63. Basileæ, 1718.

to dissent from the Church Establishment of that country, and their attempting accordingly to hold assemblies for religious worship, in the way which to them appears most agreeable to the Holy Scriptures, and most conducive to their own moral improvement. This persecution has consisted in the disturbance of religious meetings, in affording countenance to assaults and cruelties inflicted by savage mobs upon innocent individuals, in the refusal of protection from such injuries when formal application has been made to the magistracy, in acts of the Government denouncing severe penalties upon all persons who may hold religious assemblies, however small, excepting those of the Established Communion, and in the infliction of those penalties, by fine, imprisonment, and banishment, upon various respectable persons, among whom are ministers of unquestioned character for piety, learning, and usefulness.

5. That while this Body disclaims any pretence of a right to interfere in the affairs of foreign nations, it acknowledges itself bound by the obligations of humanity, to testify its sympathy with the oppressed and persecuted; and by the principles of our common religion, to use every lawful and practicable effort for the relief of innocent sufferers, and to contribute towards removing the foul reproach of persecution from fellow-christians and fellow-protestants in any part of the world.

6. That this Body indulges the hope that calm reflection and an experience of the mischiefs produced by intolerance will speedily lead the Government of the Canton of Vaud, to repeal the unjust and cruel edicts which it has issued against Dissenters, and to give effect to those principles of religious freedom which are the basis of the Protestant Religion and are a main support of the prosperity and happiness of our own country.

7. Finally, that we invite our fellow-christians, and especially our brethren in the holy ministry, of every denomination, to implore, in their private and public supplications at the throne of grace, the bestowment of present consolation and speedy relief upon all who, for conscience towards God, are enduring unmerited sufferings, from cruel mockings, bonds, and imprisonment, spoliation, destitution, and exile.

J. PYE SMITH, *Chairman.*

Address of the Catholic Association to the People of Ireland.

[This document is so important that we think it right to register it on our

pages, though it has been some time published, and must be well known to many of our readers.]

Fellow-Countrymen,

We are your friends, your sincere friends, desirous to protect and to serve you; we address you from motives of pure kindness and disinterested affection.

Listen to us, because we are your friends; attend to us, because we are most desirous to be of use to you; weigh well and deliberately what we offer to your consideration; consider carefully; we appeal to your good sense and your reason; make use of that common sense which Providence has in its bounty given you, in a degree equal, and perhaps superior to any people on the face of the globe; think coolly and dispassionately upon the advice which we give you, and you will find it consistent with good sense and honesty, and strongly recommended by every principle of morality, and by all the sacred dictates of religion.

We advise you to refrain totally from all secret societies; from all private combinations; from every species of Whiteboyism, or Ribbonism, or by whatever other name any secret or private association may be called. We would not attempt to deceive or delude you; we could not obtain your confidence if we were to state falsehoods; and if we could, we would not purchase confidence at the expense of truth.

We do not come to tell you that you have no grievances to complain of, or that there are no oppressions to be redressed; we are sorry to be obliged to admit that you have just cause of complaint, and that there exist many and bitter grievances which ought to be redressed; we know that these grievances and oppressions are the excuses which too many of the uneducated classes of our countrymen have given for turbulence, violence, and the forming of secret associations; but we also know that, proceedings of that kind only aggravate the mischief, and increase the quantity of suffering which they pretend to redress.

It is to this that we call your particular attention; it is to this that we request your deliberate and full consideration.

We most solemnly assure you, that secret and illegal societies—that Ribbonism, and Whiteboyism, and violence, and outrage, and crime, have always increased the quantity of misery and oppression in Ireland, and have never produced any relief or mitigation of the sufferings of the people. Every one of you have heard of, and many of you are old enough to have seen, the effects of secret socie-

ties, and of various descriptions of Whiteboyism, and of much illegal violence, and many minor crimes, as well as horrible outrages and murders.

Now, setting aside for the present all other objections, we will ask you whether any good has been ever produced by such proceedings or atrocities? You must answer in the negative.—You must perceive that the people have never derived any benefit from them. Many individuals have suffered long imprisonment by reason of them—they have caused multitudes to be severed from their families and nearest connexions—they have crowded the decks of the transport vessels, and they have thronged the gallows with victims.

There are other evils which have attended Whiteboy and Ribbon disturbances; and, in particular, the innocent frequently suffered for the guilty. When property is burned, or otherwise destroyed, the value is levied off the parish, barony, or county. The person intended to be injured, gets as high, and frequently a higher price for his property than he probably would otherwise obtain for it. But, who are they who pay for it? Why, nine-tenths of them must be persons who had no share in the crime—and who is it that can make restitution to the innocent people who are thus obliged to pay their money? What a load of guilt does not this bring home to the persons who commit the crime they can never make adequate restitution for! And how can they ever expect to obtain mercy from the all-just Providence, while they are the means of uncompensated injustice?

Again, wherever Whiteboy or Ribbon offences are committed, many innocent persons will inevitably be convicted of crimes which they never committed. How many innocent persons have been known to suffer transportation! And how many have we seen suffer death by reason of Whiteboy crimes! Some may blame the administration of the laws for these frightful results—but good sense will soon convince every dispassionate man, that they are the necessary results from the passions which are naturally excited by Whiteboy and Ribbon outrages and crimes, and from the rewards which at such periods are justifiably offered to informers; amongst whom will be found the very basest of mankind.

Fellow-countrymen, we tell you nothing but the truth. No good, no advantage, no benefit has ever been produced in Ireland by Whiteboyism or Ribbonism, or any other species of secret association. Such associations are forbidden by the law of man—and, as they are necessarily productive of crimes, they

are more powerfully forbidden by the command of God.

By the law of the land, any man who joins a secret association, bound together by an oath, or any engagement or promise whatsoever, is liable to be transported. Any person who joins such a meeting by day is liable to fine, imprisonment, and whipping. Any person who joins them by night is liable to transportation. Any person who joins them by night, in rapping at a door, or even verbally demanding arms, or ammunition, or horses, or uses any threats or menaces against the inhabitants of the dwelling-houses, is liable to be executed quite as much as if he had committed robbery or murder. And, besides all these punishments in the regular course of the law, there is the Insurrection Act, which can be applied by the Government to any disturbed district, and by the means of that Act, any person who is out of his dwelling-house from sun-set to sun-rise, may be transported without Judge or Jury.

We have given you this brief abstract of the legal punishments that await the disturbances produced by secret societies. Every act done by them is illegal, and liable to punishment. We deem it a duty we owe to you, to put you on your guard against incurring either the guilt or punishment.

There is another and a more important object. These secret societies, and the outrages which they generate, are forbidden by the awful voice of religion. Your religion directs you to be submissive to the laws—it orders you not to do an injury to any man whatsoever—it tells you that you are not to commit any crime whatsoever, however small, even though such crimes were to produce the greatest possible good. Your religion informs you, that if you take and injure the property of any man, you cannot obtain forgiveness of the offence, without making restitution to the full extent of all the property you are possessed of. We need not tell you how your religion abhors every thing that approaches to robbery, murder, or blood. You cannot really be Catholics—you cannot really be Christians, if you do not feel and know, what we say to you is literally and exactly true.

There are other matters which equally deserve your attention—these disturbances not only have never produced any good effect, but they can never possibly be successful; they usually produce some robbery of arms, some plundering of houses, the destruction of corn, cattle, and other property, and they also cause many murders; but no human being

ever was or is benefited by them, and beyond these crimes it is not possible that any success can attend the perpetrators; they are totally unable to face the constabulary force in open contest; half a dozen of policemen are quite sufficient to put down the strongest Whiteboy force in any thing like a regular attack; and if they are not, the police are reinforced by the yeomanry corps, and these again by the regular army. The Government has at its command upwards of one hundred thousand infantry, cavalry, and artillery; and, if it wanted foreign aid against domestic disturbances, it could easily procure one hundred thousand more—so that all notion of being successful by means of Whiteboyism or secret societies, is as ridiculous and absurd as it is wicked and criminal.

Let it be recollected, too, that in all those disturbances and secret societies, no person of education, character, or property, takes a part; they are condemned by every honest and every intelligent person, and, above all, they are reprobated by your truly amiable, intelligent, laborious, pious, and beloved clergy. How is it possible that you can forget the admonition and advice of that clergy? Do you not know that they have no other interest but yours; and no other object but your temporal, as well as eternal welfare?

[To be concluded in the next No.]

LITERARY.

Mr. BOWRING, we are happy to announce, has just ready for publication a volume of *Hymns*, designed as a Sequel to the *Matins* and *Vespers*, which have acquired such just and extensive celebrity.

PARLIAMENTARY.

Unitarian Marriage Bill.

THIS bill was lost in the House of Lords on the second reading, Friday, the 3d inst., by a majority of four. There were Content 32
Proxies 20
Non-Content 31
Proxies 25
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It was thus stifled by the proxies. The Marquis of LANSDOWNE displayed his usual ability on behalf of the Bill; the Archbishop of CANTERBURY his wonted catholic spirit; and Lord LIVERPOOL his formerly and strongly declared sense of the propriety and necessity of the measure. The Bill was opposed by the young bishop, Dr. BLOMFIELD, in a speech which we apprehend he would not

wish to have a part of his history; and, of course, by the LORD CHANCELLOR, who seems pledged to resist every measure designed to extend the boundaries of liberty, civil or religious. This celebrated lawyer again threw out his doubts (or rather more than his doubts—for he seldom has any doubts in the House of Lords when the question is to remove or lighten restraints upon conscience) with regard to the toleration of Unitarians at common law. In consequence of this strange speech, (so even the Prime Minister avowed that he regarded it,) a few individuals sent to the Legislature the petition which will be found below. Mr. W. Smith's speech upon presenting it to the House of Commons, and any debate that may take place on its being presented to the House of Lords, as well as the above debate on the motion for the second reading, shall be given hereafter. To shew how the question is regarded by dispassionate men of all parties, we extract the following paragraph from the *Courier* (the government paper) of June 4, on the rejection of the Bill:

“The second reading of the Unitarian Marriage Bill was moved by the Marquis of Lansdowne, who prefaced his motion with a speech that ought to have secured the attainment of his object. We regret that it did not. Upon a division, there was a majority of *five* (four) against the Bill. The relief sought for by the parties interested in the measure, being one which purely affected the conscience, the scruples involved in it are entitled to respect. It has nothing to do with civil or political exemptions. They ask only permission to solemnize a most important contract with those forms, and after that manner, which they honestly and sincerely consider essential parts of it.”

Unitarian Petition.

To the Right Honourable the Lords Spiritual and Temporal in Parliament assembled,

The humble Petition of the undersigned Protestant Dissenters of the Unitarian Persuasion,

SHEWETH,

That your petitioners have hitherto confided that the law affecting Protestant Dissenters in general was as stated in the memorable words of Lord Mansfield, in moving (on 4th February, 1767) the judgment of your Honourable House, in the case of the Chamberlain of London against Evans, namely,

“That the Toleration Act rendered

that which was before illegal, legal—that the Dissenters' way of worship is permitted and allowed by that Act—that it is not only exempted from punishment but rendered innocent and lawful—it is established—it is put under the protection and not merely under the connivance of the law"—and "that there cannot be a plainer position than that the law protects nothing in that very respect in which it is in the eye of the law at the same time a crime."

That this decision was come to after full argument and in opposition to the opinion then held by certain lawyers and judges, and even delivered on that occasion in your Honourable House,—that although the penalties of the acts against Nonconformists were repealed, the offence or crime against which those acts were directed must in law be considered as still subsisting.

That your petitioners were until lately excepted from the benefits of the Toleration Act, but that by an act lately passed this exception was repealed.

That your petitioners therefore conceived, and that it was till very lately the universal understanding of the nation, (as they are sure it was the intention of the persons in communication with whom the measure was so liberally forwarded,) that on such repeal your petitioners became entitled to all the privileges of the Toleration Act, and to the full benefit of the above noble decision of your Honourable House.

That your petitioners have, however, to their great surprise and concern, heard it lately asserted or insinuated, that this their expectation was altogether illusory,—that the boon conceded to them only left them exposed to a vague and undefined liability,—that notwithstanding the protection and sanction and (to use the words of the above great judge) the "establishment" of their worship, they are liable at common law to certain pains and penalties for teaching and preaching in that very mode of worship so sanctioned, licensed, and established by law.

Your petitioners submit that the questioning of a particular doctrine forming part of that mode of Christianity which is established by law, never was and is not now an offence at common law. That the cases on which the common law prosecution of offences against religion rests proceed solely (and are so stated by all the text writers) on the principle that it is an offence against society to attack religion and divine revelation *in general*, which is the basis of moral obligation and the sanction of judicial oaths. "For that (to use the words of Chief Justice Hale in Taylor's case) to say religion is a cheat, is to dissolve

all moral obligation, whereby civil societies are preserved." And in the same manner Lord Raymond in Woolston's case (which is the main foundation of all the law on the subject) expressly declared, that "to write against Christianity *in general* was an offence at common law punishable in the temporal courts; but desired, however, it might be taken notice of that they laid their stress on the word *general*, and did not intend to include disputes among learned men upon particular controverted points." In another report of the same case, his Lordship is stated to have said, "We do not meddle with any difference of opinion, and we interpose only where the very root of Christianity is struck at, as it plainly was there, the whole relation of the life and miracles of Christ being denied."

That in the spirit and acting on this principle of the common law, the Act of 19th Geo. III. (recited in the Act of the 53rd Geo. III. c. 160) has, as your petitioners submit, declared and enacted that the only profession of faith which it is necessary for the interests of society to enforce and require, is the declaration therein set forth, that the party is a Christian and a Protestant, and as such believes the Scriptures to contain the revealed will of God, and that he receives the same as the rule of his doctrine and practice. This profession of faith your petitioners need not say they are at all times willing to avow and maintain, although they differ, and have by law a right to differ, from the Established Church in their interpretation of those Scriptures.

That the controverting of particular doctrines of Christianity as received by the Establishment, never amounted in law, as your petitioners submit, to any thing more than *heresy*, which was not cognizable by the civil magistrate, although it was, doubtless, in former times considered a *crime*, and perhaps, in the words of 9 and 10 William III. "a detestable crime." That the cognizance of *heresy* was the province of the *ecclesiastical courts*, whose jurisdiction is by the Toleration Act taken away; that the civil magistrate has only interfered with heresy under particular and positive law, and that, according to this view of the subject, Mr. Justice Blackstone correctly states the statute of 9 and 10 William III. (so far as regards your petitioners) as only giving the magistrate a power of interposition for the more effectual suppression of a particular species of *heresy*, which the ecclesiastical courts were found insufficient to repress.

Although there appears to your petitioners, therefore, to be no ground for

contending that the denial of any particular supposed doctrine of Christianity, as established by law, was ever punishable at common law as an offence against society, they have lately heard it asserted or insinuated, that the preamble of the Act of 9 and 10 William III, (which most unjustly and uncharitably classed the denial of the doctrine of the Trinity among certain undoubted offences which it denominated "*detestable crimes*") is to be taken even after its repeal as evidence of an assertion on the part of the Legislature, that the offence was and is as described by it, a crime against society, and as such cognizable at common law, without entering into the question whether the proposition of law supposed to be so made or implied was true or not.

Your petitioners humbly submit that the recurrence to the preamble of a persecuting act (so disgraceful, cruel and unjust, that your petitioners have heard from high authority that "a man could have neither the feelings of an Englishman nor a Christian who could hesitate one moment to repeal it") is unworthy of the spirit which dictated its repeal—is unconstitutional, dangerous and unjust. That in the same way various other supposed heresies might be argued to be still (as they were at the time of passing acts that disgraced our statute book thought to be) "*detestable crimes*;" errors in judgment would be once more held to infer moral turpitude and sin; and various offences might be revived, against which, in days of ignorance, bigotry or superstition, laws have passed, declaring all sorts of acts and opinions criminal; and all this might occur, although it might be plain (as in the case of your petitioners) that the assertion of illegality made by those laws was a priori untrue and untenable as a position of law.

Your petitioners are sure that it is the dictate of common sense, as well as of justice, that a worship, which the law

tolerates, sanctions, and provides for the exercise of, by licensing its places and ministers, "is not only exempted from punishment, but rendered innocent and lawful," and "that the law protects nothing in that very respect in which it is in the eye of the law unlawful."

To hold your petitioners punishable for the free exercise of such worship would, as they submit, be cruel and unjust, and would convert the enactments of the Legislature into a snare for the unwary, who might confide in its apparent promises and in the undoubted understanding of all persons, that a full and effectual relief was intended to be given.

The doubts thus thrown out (however unfounded, as your petitioners submit them to be) tend to the serious annoyance of your petitioners, and shake to their foundation all charitable trusts connected with their institutions, at the same time that they leave an important constitutional question in a state which no government of a free state ought (as they submit) in justice to its subjects to allow. If no doubt exists, none should be raised; if it does exist, it should be removed; for your petitioners cannot conceive that in this age and in this country it can be held proper that opinions should be punished as "*detestable crimes*," which, whether true or false, are held by so many wise and good men, and which even the despotic Government of the Austrian Empire recognizes as forming one of the established religions of a great portion of its dominion.

Your petitioners therefore humbly pray, that a full and efficient inquiry may take place into the state of the law as affecting your petitioners, and that if necessary a remedy may be provided for any defects in the measure by which it was intended, as they believe, that they should be effectually relieved.

And your petitioners shall ever pray,
&c.

MISCELLANEOUS.

A List of Joint-Stock Companies, the Proposals for which are now, or have been lately, before the Public.

Amount of ascertained Capital, from p. 248, £220,754,000		
402 Surrey, &c. Fire and Life Insurance	1,000,000	221,754,000
<i>Solicitors, Bankers, &c., appointed to receive applications for Shares.</i>		
459 Sussex County and General Fire and Life Insurance Company	Harmington	500,000
460 United National Life Insurance Company	Carter	200,000
461 Essex Economic Fire ditto ditto		
462 British Iron ditto	Shrivenor	125,000
463 West of England Cobalt and Copper ditto	Freshfield	500,000
464 Northern and Welch Mining ditto	Kearsey	
Carried forward		£223,079,000

		Brought forward	£223,079,000
465 Royal Cornish	Mining Association	Florance	200,000
466 Bolivar	ditto ditto	Crossland	1,000,000
467 Potosi, le Paz, and Peruvian	ditto ditto	Bigg	600,000
468 Famatina	ditto ditto	Beetham	
469 Manganeze	ditto ditto	Franklin	
470 Brazilian Agricultural and Jewel Company		Stokes	
471 Brazilian	ditto		
472 United Chilian Association			
473 Island of Cuba Trading and Agricultural Association			
474 New Brunswick and Nova Scotia Agricultural Company		Clarke	200,000
475 Hudson's Bay and Canada Fur and Skin Trading Company		Lane	1,000,000
476 Inter-National Gas	Company		16,000
477 Dundee Portable Gas	ditto		
478 New Brunswick and Nova Scotia Ship Building	ditto	Swinford	100,000
479 London Leather	ditto	Mott	100,000
480 French Brandy Distillery	ditto	Wilkes	150,000
481 Rent Redemption	ditto	Pullen	1,000,000
482 Ground Rent	ditto	Andrews	250,000
483 London Cemetery	ditto	Woodward	750,000
484 General Burial-Ground Association	ditto	Cardon	300,000
485 Economic Funeral Society		Ditto	150,000
486 London Company for the Sale of Horses and Carriages by Commission		Eicke	10,000
487 City Improvement Company		Dyer	500,000
488 New Mansion House Street Company, Moorgate, to the West Corner of the Bank and Mansion House.		Freeman	350,000
489 Oil Colour, Varnish and Dry-Salting Company		C. Kaye	300,000
490 Patent Scarlet and Crimson Dye	ditto	Nunn	
491 Wagon, Van and Post-Chaise Vacuum Engine	ditto	Florance	500,000
492 General Stage Coach	ditto	Dickens	500,000
493 London Short Stage	ditto	Acton	
494 General Posting	ditto	Hayne	
495 Importation Plate Glass	ditto	Clarke	200,000
496 National Stoneway	ditto	Hutchinson	
497 Belfast Flax Spinning	ditto	Stewart	
498 Netherlands Patent Salt Manufacturing	ditto	Clarke	
499 Pembrokeshire Slate, Lime and Iron	ditto	Ravenhill	50,000
500 Devon Haytor Granite	ditto	Coutts	200,000
501 London Carpet	ditto	Fisher	200,000
502 Ship Canal from the Harbour of Fowey to Padstow.		Sweet	<u>£231,705,000</u>

Erratum in the former List of Joint-Stock Companies:

Page 247, for "Solicitors," read *Solicitors, Bankers, or other Persons appointed to receive applications for Shares.*

FOREIGN.

FRANCE.

The spirits of Frenchmen have been much excited by the preparations for the Coronation of Charles X., and by the ceremony itself, which took place on the 29th ult. at Rheims. The priests got up a grand *spectacle*: according to the newspapers, they gave out that there was miraculously preserved the *Sancta Ampulla, Sainte Ampoule, or Sacred Phial*, which was brought from Heaven by a dove, with oil for the coronation

of Clovis, the first Christian King. Napoleon disdained this trick at his coronation. [Mon. Repos. V. 240.] The Duke of Northumberland was sent over from this country with a splendid retinue to represent the King of England at the ceremony. France needed some new show to keep her people lively, for certain recent measures have alarmed the better part of them; especially the law for indemnifying the emigrants, and the law of sacrilege, which is perhaps the most barbarous that has been enacted in Europe for the last century: this precious speci-

men of the legislation of the most polished nation of Europe in the 19th century, affixes the punishment of death to a profanation of the host or sacramental elements. The priesthood is unusually active, and common report ascribes the evils under which the country is labouring to the Jesuits. The rites of sepulture are vexatiously refused to the bodies of such persons as during life were suspected of hostility to the Church; and no occasion is passed by of insulting and troubling the Protestants. Intelligence has been lately received that, in the town of Nerac, in the South of France, containing a population of about 5,600, of which nearly half is Protestant, the Protestants have been deprived of a church, which was granted them in 1804, and which they have occupied ever since. It was an old convent, and the authorities have summarily determined that it is still church property. On this decision, the Curé of Nerac took possession of the chapel, ordered Te Deum to be chaunted in token of victory, and declared from the pulpit of his new conquest, that "the hand of God had scourged the heretics from his temple."

HANOVER.

WE alluded, p. 124, to some recent regulations of the enlightened King of Hanover, having for their object the equitable administration of Church Revenues. We now give the extracts from the German papers which supplied us with this information. The higher clergy of England and Ireland will not feel much gratitude to the Hanoverian Sovereign for setting an example of meddling with ecclesiastical livings. The *maximum* of the income of the clergy of Hanover must astonish, if it do not alarm, our own dignitaries.

Hanover, Jan. 14.

The information which has been collected within some years past, respecting the incomes of the Protestant livings in

the kingdom, having proved that on the one hand the classification of the Protestant livings according to their incomes, resting almost exclusively on the original foundation, required a rectification, because, in process of time, through the altered prices of things, &c., it has undergone modifications which, in many cases, do not correspond with the extent of the livings; and that on the other hand not only the number of livings with small endowments is too large in proportion to the better ones, but there are even some on the present income of which, no clergyman can subsist, without being much distressed in his circumstances.

Now that these evils may be gradually remedied as far as the existing means will allow, his Majesty, our most gracious King, has been pleased, by a general plan for the improvement of the Protestant livings, sanctioned by him, to make the following general regulations:—

All the Protestant livings in the kingdom shall be divided, according to their income, into three principal classes; each class rising 300 dollars above that below it, and each class to be divided into three subdivisions, differing 100 dollars from each other as far as the uncertainty of the receipts depending on casual circumstances will permit.

To this end, from 1st July, 1824, all Protestant livings which were at that time under 300 rix-dollars shall be raised to that value, by a fixed increase, to be paid out of the public treasury either for ever, or at least till they can be incorporated with other neighbouring parishes.

Hanover, Jan. 15.

His Majesty, in order to ameliorate the condition of the *evangelic parochial clergy*, has ordered that they shall be divided into three classes, each of which is to have three subdivisions, in such a manner that the minimum of their income shall be from 300 to 400 crowns, and the maximum from 1100 to 1200 crowns.

CORRESPONDENCE.

Communications have been received from Messrs B. Mardon; D. Eaton; R. Aubrey, Jun.; H. B.; Almost a Christian; Kenilworth; a Subscriber; Anonymous on Quaker Unitarians; and Anonymous—Poems.

We have received two more packets from our American Correspondent, the analyzer.

"The Puritans," and several other papers and some intelligence are, much to our mortification, unavoidably postponed.

The following corrections should have been made in the Stanzas on Riego, (pp. 304, 305,) viz.

Stan. 1, line 8, for "the stranger's sword," read *the invader's sword*.

Stan. 6, line 3, for "his fame," read *his faith*.

ERRATA.

P. 296, col. 1, 23 lines from the top, dele the comma after the word "possess."

P. 298, col. 1, 21 lines from the top, place a comma after the word "Scriptur."